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HOW TO STUDY THE OLD TESTAMENT

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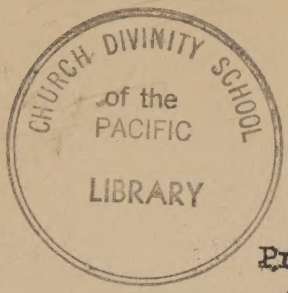

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INTRODUCTION

The aim of this course of study is to enable each student to gain a clear, comprehensive and proportionate knowledge of the chief characters, events, movements and ideas represented by Old Testament history, and to secure a bird's-eye view of Old Testament literature and thinking.

Method

These outlines divide the year's work into 104 definite assignments so that the entire Old Testament may be covered in one year of private reading and study, in one year's college work (three hours a week), or in classes in one year of fifty-two weeks (two assignments a week).

The outlines are based on Sanders' "History of the Hebrews" and in each lesson the first reading reference is always to that work. The reading references to the four volumes of Kent's "Historical Bible" present a clear translation and arrangement of the more important Old Testament writings and with the accompanying historical, geographical and literary interpretations furnish an ample basis for connected reading and study.

It will always be understood that an essential part of the preparation for each lesson is the careful answering of the questions which are placed at the beginning of each group of numbered sections of Sanders' "History of the Hebrews." (For example, section 33, page 25.) These questions are carefully formulated in order to direct the Bible reading of the student and to save his time. If every question is answered thoughtfully from the Bible, and if the incidental references are looked up, the student cannot fail to gain a complete working knowledge of the subject. At the end of each lesson additional reading references are given which are entirely optional and are intended for those having access to additional reference books. These references may be utilized for advanced study or in the preparation of special papers.

In connection with each lesson the outstanding facts are given and these should be carefully noted. The questions which are provided in connection with each lesson are to be

fully answered. Where this outline is used in a class, the questions may be used by the instructor for the classroom discussions in which he tests or supplements the result of the student's previous reading. This method makes it possible to master thoroughly the field covered by the lesson, with the greatest economy of effort and time.

In order to complete the course of study planned in the outline beginning on page 1, the following with the abbreviations that will be used are the

Books of First Importance

SHH, Sanders' History of the Hebrews.
HBi, Kent's Historical Bible, Vol. I. Heroes and Crises of Early Hebrew History.
HBii, Kent's Historical Bible, Vol. II. The Founders and Rulers of United Israel.
HBiii, Kent's Historical Bible, Vol. III. The Kings and Prophets of Israel and Judah.
HBiv, Kent's Historical Bible, Vol. IV. The Makers and Teachers of Judaism.

Additional Books

which are entirely optional but which will be found exceedingly helpful to those who wish further reading references or more detailed and fuller information. The more important books are starred.

Breasted's History of the Ancient Egyptians.
Driver's Introduction to the Literature of the Old Testament.
Goodspeed's History of the Ancient World.
Goodspeed's History of the Babylonians and Assyrians.
*Gray's Critical Introduction to the Old Testament.
*Hastings' One Volume Dictionary of the Bible.
Jastrow's Hebrew and Babylonian Traditions.
*Kent's Israel's Historical and Biographical Narratives, Vol. II of The Student's Old Testament.
*Kent's The Sermons, Epistles, and Apocalypses of Israel's Prophets, Vol. III of The Student's Old Testament.
Kent's Israel's Laws and Legal Precedents, Vol. IV of The Student's Old Testament.
*Kent's Songs, Hymns and Prayers of the Old Testament, Vol. V of The Student's Old Testament.
*Smith's The Religion of Israel.
Smith's The Prophet and His Problems.
Kent's The Beginnings of Hebrew History, Vol. I of The Student's Old Testament.

HOW TO STUDY THE OLD TESTAMENT

LESSON 1

THE HISTORICAL AND RELIGIOUS VALUE OF THE OLD TESTAMENT

Read

SHH, 1-15 (Sanders' History of the Hebrews, sections numbered 1 to 15 inclusive.)

Note carefully the following facts:

1. That Hebrew history parallels that of the greatest nations of ancient times. 2. The Old Testament tells the story of the growth of the ancient world. 3. It interprets this development in terms of God. 4. It shows how the Hebrews became the religious teachers of the world. 5. The grouping of the books and their literary classification.

Questions to be answered:

1. Why is it important for a thoughtful person to know Hebrew history?
2. With what nine great nations did the Hebrews come into contact?
3. Of how many centuries is Hebrew history a reasonably accurate record?
4. What gives it peculiar value as a record?
5. Why are the Apocryphal books omitted from the English Old Testament?
6. How did the Hebrew scribes group the books of the Old Testament?
7. Under how many literary types should the books of the Old Testament be classified?
8. When and by whom were the Jewish Scriptures first collected into one volume?

Optional Reading References:

See SHH, Appendix 2, page 338, sections 2-11.

LESSON 2

HOW THE OLD TESTAMENT CAME INTO BEING

Read

SHH, 16-20 (Sanders' History of the Hebrews, sections numbered 16 to 20 inclusive).

Note carefully the following facts:

1. That the Old Testament is in every sense a great literature. 2. That it had a very gradual development. 3. That its books represent many different methods of growth. 4. That the authors of many of the books are quite unknown. 5. That the value of the Old Testament books is evidenced by their human message.

Questions to be answered:

1. Some one has said that the Old Testament is "literature plus." Plus what?
2. To what five literary tests does the Old Testament respond?
3. How many centuries did the Old Testament require for its completion?
4. Mention the books of the Old Testament whose authors are known by name.
5. What element other than known authorship gives value to a book?
6. What is the supremely valuable element in every biblical book?

LESSON 3

THE ANCIENT WORLD

Read

SHH, 21-30(Sanders' History of the Hebrews, sections numbered 21 to 30 inclusive); HBi, 1-21 (Kent's Historical Bible, Volume I, pages 1 to 21 inclusive).

Note carefully the following facts:

1. The relative smallness of the Old Testament world. 2. The remarkable progress of Babylonian and Egyptian civilization before 2500 B.C. 3. That the geographical location of Palestine was of great strategic value. 4. That the Hebrews and Babylonians belonged to the same racial family. 5. That this racial inheritance was at least one of the factors which made the Hebrews a chosen people.

Questions to be answered:

1. With what country of today would the Old Testament world fairly compare in size?
2. What gave Babylonia its unquestioned dominance over the ancient world until about 2000 B.C.?
3. What was taking place in Egypt during the same early period?
4. What made Palestine so very desirable as a home for the Hebrews?
5. Why did not the Babylonians and Phœnicians have in many respects the same religious development as the Hebrews?

Optional Reading References:

See SHH, Appendix 2, page 338, sections 21-30.

LESSON 4

GOD REVEALED IN CREATION

Read

SHH, 31-35 (Sanders' History of the Hebrews, sections numbered 31 to 35 inclusive); HBi, 36, 231-233 (Kent's Historical Bible, Volume I, page 36 and pages 231 to 233 inclusive).

Note carefully the following facts:

1. That the sources that record the beginnings of the history of the Hebrews are found in the first five books of the Old Testament. 2. This record is chiefly conveyed through the form of stories. 3. That the dominant aim of these stories is religious. 4. That the first chapter of Genesis is really a poem about God. 5. That this chapter furnishes a remarkable introduction to the thought and teaching of the Bible as a whole.

Questions to be answered:

1. What are the five biblical books which tell the story of the childhood of the Hebrew people?
2. What indicates that Genesis 1: 1 to 2: 4[a] is a stately poem?
3. What great event does it describe?
4. What are its four great ideas?
5. What is its real theme?

Optional Reading References:

See SHH, Appendix 2, page 338, sections 32, 33-35.

LESSON 5

THE UNIQUE PLACE OF MAN IN THE UNIVERSE

Read

SHH, 36-41; HBi, 31-42.

Note carefully the following facts:

1. The highly symbolic character of the narrative in Gen. 2: 4[b] to 3: 24. 2. Its concreteness and vividness of expression. 3. The declaration that man is closely akin to God. 4. The clear assertion of the primacy of man in the world. 5. The equally clear fact of man's responsibility for sin.

Questions to be answered:

1. What wonderful fact regarding man does Genesis 2: 7 declare?
2. Why did God place in the Garden the tree of the knowledge of good and evil?
3. What noble conception of womanhood is conveyed by the story of Genesis 2: 18-25?
4. What makes an act sinful?

5. What four unexpected results followed from the sin of Adam and Eve?
6. What New Testament parable furnishes a remarkable parallel to this story of human experience?

Optional Reading References:

See SHH, Appendix 2, pages 338, 339, sections 36-38, 39-41.

LESSON 6

MANKIND'S FRESH START

Read

SHH, 42-44; HBi, 52-65.

Note carefully the following facts:

1. That all Semitic peoples had a story of the flood more or less like the biblical story. 2. The peculiar moral interpretation of the flood made by the biblical narrative. 3. That the biblical story of the flood is really a combination of two independent narratives. 4. The constructive results of the flood. 5. God's great interest in upholding righteousness.

Questions to be answered:

1. What are the original elements in the biblical story of the flood?
2. On what grounds was Noah exempted from destruction?
3. Was the flood an act of vengeance or a divine method of reformation?
4. Which was the greater promise made to Noah, that of Gen. 8: 21-22 or that of Gen. 9: 9-16?
5. How does the story illustrate God's persistent love for mankind?

Optional Reading References:

See SHH, Appendix 2, page 339, sections 42-44.

LESSON 7

THE GREAT RELIGIOUS IDEAS OF GENESIS 1-11

Read

SHH, 40-50; HBi, 65-72.

Note carefully the following facts:

1. That chapter 10 is the earliest known assertion of human brotherhood. 2. That Genesis 1-11 affirms a number of fundamental religious ideas. 3. That these ideas are conveyed in a form particularly suitable for impressive teaching. 4. That these ideas become an adequate introduction to biblical thinking about God, man and the

universe. 5. That their distinctive value is religious rather than scientific.

Questions to be answered:

1. What great principles are affirmed in Genesis 1-11 with which the world of today is in entire agreement?
2. What is the element in these stories which help them to drive home these great ideas?
3. What attributes of God do they emphasize?
4. What do they declare regarding man's greatest need and man's highest achievement?
5. What do they indicate regarding God's great plan for the world?

Optional Reading References:

See SHH, Appendix 2, page 339, sections 45-49.

LESSON 8

ABRAHAM THE PIONEER

Read

SHH, 51-57; HBi, 73-78.

Note carefully the following facts:

1. That with these chapters our attention centers on the origin of the Hebrew people. 2. That these narratives describe large tribal movements in the form of personal histories. 3. That the Abraham of the Hebrew story was well acquainted with Babylonian culture at its highest development. 4. That Abraham represents in the Bible a new and higher expression of religion. 5. That religious leadership was only possible to him by departing from the jurisdiction of the complex polytheism of Babylonia.

Questions to be answered:

1. To what division of the human family did the people which Abraham represents belong?
2. What are the two traditions regarding Abraham's early home?
3. What sort of a man must he have been in order to measure up to God's plan?
4. Why did he settle in Canaan?
5. What great promises were made to Abraham as the forefather of the Hebrew race?
6. What details of the narrative indicate his deeply religious nature?

Optional Reading References:

See SHH, Appendix 2, page 339, sections 51-57.

LESSON 9

ABRAHAM THE MAN OF STURDY FAITH

Read

SHH, 58-67; HBi, 79-94.

Note carefully the following facts:

1. The commanding personality of Abraham. 2. The emphasis laid on his personal traits. 3. The remarkable teaching about God in the story of Sodom. 4. The significant interpretation of biblical names. 5. The great forward step taken by the Hebrews in regard to human sacrifice.

Questions to be answered:

1. What were the essential differences between Abraham and Lot?
2. With what remarkable exploit is Abraham credited in Genesis 14?
3. What distinctive traits in Abraham's character are emphasized in these narratives?
4. What made God's command regarding the sacrifice of Isaac a supreme test of Abraham?
5. What was the secret of Abraham's greatness?

Optional Reading References:

See SHH, Appendix 2, page 339, sections 59-67.

LESSON 10

JACOB THE CRAFTY

Read

SHH, 68-74; HBi, 94-106.

Note carefully the following facts:

1. That the stories about Jacob portray a story of moral growth. 2. That in vividness they are unsurpassed in the Old Testament. 3. That Jacob and Esau are typical of their respective nations. 4. That a birthright carried with it privileges which a far-sighted man would value. 5. That Oriental peoples supposed that a father's dying blessing was significant.

Questions to be answered:

1. What is your opinion of Rebekah as she is described in chapter 24?
2. In what respects did her two sons present a marked contrast?
3. Why did Esau trade his birthright for a mess of pottage?
4. What far-reaching historical influence of this trade between Jacob and Esau does the Bible set forth?

5. What palliation, if any, was there for the deception practiced by Rebekah and Jacob on Isaac?
6. What tragic consequences resulted to the conspirators?

Optional Reading References:

See SHH, Appendix 2, page 339, sections 68-74.

LESSON 11

JACOB THE CHASTENED

Read

SHH, 75-82; HBi, 107-120.

Note carefully the following facts:

1. That Jacob felt that he was fleeing not only from his home but from his God. 2. That his experience at Bethel helped him to realize God's accompanying presence. 3. That his experiences with Laban mirrored to Jacob his own previous meanness. 4. That through deep moral struggle Jacob finally became a changed man, God's prince. 5. That he proved his sincerity by making peace with his brother also. 6. That the belief that Jacob was the immediate ancestor of the twelve tribes of Israel may be interpreted racially.

Questions to be answered:

1. What was the meaning of Jacob's dream?
2. Why did he set up a stone next morning?
3. What changes resulted from his twenty years of life with Laban?
4. What tremendous moral struggle on Jacob's part does the story of the wrestling at Jabbok describe?
5. What proof did he afterward give that he truly deserved the name Israel?

Optional Reading References:

See SHH, Appendix 2, page 339, sections 76-82.

LESSON 12

JOSEPH THE DREAMER

Read

SHH, 83-88; HBi, 121-133.

Note carefully the following facts:

1. The dramatic unity and charm of the Joseph stories and their noble ideals. 2. The value of suffering in the development of character as illustrated in the case of Joseph as well as in that of Jacob. 3. The important reference to the caravan traffic carried on from time immemorial between the Euphrates region and Egypt. 4. That

the Pharaoh who appointed Joseph to a high official position must have belonged to one of two periods of Egyptian history. 5. The remarkable testimony of the Tel-el-Amarna letters to conditions which would have made possible the appointment of Joseph.

Questions to be answered:

1. In what way was Jacob responsible for Joseph's boyish egotism?
2. What, if any, justification for their attitude toward Joseph did his brothers have?
3. What was it in Joseph that brought him to his exalted position in Egypt?
4. Why can we say with confidence that the Pharaoh who appointed Joseph must either have been a Hyksos king or a member of the eighteenth dynasty?
5. How can Joseph's sweeping changes in land tenure be justified?

Optional Reading References:

See SHH, Appendix 2, page 339, sections 83-88.

LESSON 13

JOSEPH THE TRUSTED STATESMAN

Read

SHH, 89-95; HBi, 134-150.

Note carefully the following facts:

1. The wonderful pathos of these narratives, especially the impassioned appeal of Judah to Joseph. 2. That while the Hebrews were treated hospitably by the Pharaoh they remained nevertheless foreigners and retained their nomadic life. 3. That Jacob's dying blessing is a poem from the days of the kingdom and not to be understood as coming from the patriarch's lips in its present form. 4. The substantial archæological accuracy of the Joseph stories.

Questions to be answered:

1. What induced Joseph's brothers to journey down to Egypt?
2. By what series of tests did Joseph prove their loyalty to Jacob and Benjamin?
3. What was his generous explanation of all that had happened?
4. How can the small number of those who entered Egypt be explained?
5. What impressive fact regarding Jacob and Joseph appears in the closing chapters?

Optional Reading References:

See SHH, Appendix 2, page 340, sections 90-95.

LESSON 14

THE ANCESTRAL HISTORY OF THE HEBREWS

Read

SHH, 96.

Note carefully the following facts:

1. That the previous thirteen lessons complete the study of the Book of Genesis. 2. That some chapters for obvious reasons have been omitted. 3. The astonishing variety of material in the Book of Genesis and consider the real reason for it. 4. The fine religious interpretation of life from the first chapter to the last. 5. That the Book of Genesis as a whole continues the introductory value of the first eleven chapters.

Questions to be answered:

1. What answers should be given to the questions in section 96 of SHH (page 48)?
2. What is the most impressive fact stated in the Book of Genesis?
3. What is the most helpful fact stated?
4. What is the most interesting fact stated?
5. What is the best illustration of God's wisdom given in the Book of Genesis?
6. What aspect of the Divine Character as set forth in Genesis comes home most closely to men and women of today?

Optional Reading References:

See SHH, Appendix 2, page 340, section 96.

LESSON 15

THE HEBREWS IN EGYPT

Read

SHH, 97-101; HBi, 151-157.

Note carefully the following facts:

1. That the details of the early chapters of Exodus center around Moses rather than the sojourn in Egypt. 2. That a great dynastic change took place in Egypt. 3. That this wholly altered the situation for the Hebrews. 4. That it is highly probable that Ramses II was the Pharaoh who knew not Joseph. 5. That Egypt with its ancient, stable, and varied cultural resources offered opportunities of which some of the Hebrews may have taken advantage in various ways.

Questions to be answered:

1. What was the advantage to the Egyptians of settling the Hebrews on the northeastern frontier?

2. What grounds are there for identifying Ramses II as the Pharaoh who knew not Joseph?
3. What were the historical results of Ramses II's prolonged warfare with the Hittites?
4. What other nation of western Asia was gradually coming into prominence during his lifetime?
5. What two varying estimates of the duration of the sojourn of the Hebrews in Egypt seem to be reflected in the Bible?
6. In what way did Egypt and her people probably exert the deepest influence upon the Hebrews?

Optional Reading References:

See SHH, Appendix 2, page 340, sections 99-101.

LESSON 16

THE GREAT LEADER OF THE EXODUS

Read

SHH, 102-111; HBi, 157-178.

Note carefully the following facts:

1. Moses' thorough preparation for leadership. 2. That after the death of Ramses II, there followed a dozen years of weak government which probably afforded Moses his opportunity to free the Hebrews. 3. That the biblical story of the Exodus is evidently a combination of three earlier narratives of these events, each of much interest and importance. 4. That the Passover, whether it originated on the night of the departure or is the adaptation of a still earlier national feast, became for all time the anniversary of a most significant event in Israel's history. 5. That the numerical statements found in the earliest biblical narratives are quite indefinite. Possibly the large estimates found in Exodus and Numbers corresponded to the writer's sense of the importance of the movement. 6. That the word Jehovah was originally written in Hebrew without vowels, JHVH. Just how it should be pronounced, no one will ever know. The pronunciation Jehovah arises out of the fact that the Jewish rabbis, some ten centuries ago, to avoid giving the real pronunciation which they deemed too sacred for utterance, gave to these consonants the vowels of the word ADONAI (Lord) so that whenever a reader came to the sacred name JEHOVAH he would substitute the word ADONAI.

Questions to be answered:

1. What other biblical stories match the story of the birth of Moses in charm and romantic interest?
2. How was Moses related to Abraham and Jacob?
3. What made Moses the leader of the Hebrew people?
4. What three great reasons led Moses to champion his people?

5. What was the significance of the new name of God henceforth adopted by the Hebrews?
6. By what symbolism does the Passover celebration, even today, emphasize the critical events of their departure from Egypt?

Optional Reading References:

See SHH, Appendix 2, page 340, sections 103-111.

LESSON 17

THE GREAT DELIVERANCE

Read

SHH, 112-116; HBi, 179-184.

Note carefully the following facts:

1. The clear reference of the narrative to the two great ancient highways out of Egypt to the north and to the east. 2. That the exit from Egypt toward the desert was carefully guarded and probably shut off by a wall which ran practically along the line of the present Suez Canal. 3. That the story of the crossing of the Red Sea is a combination of two curiously different narratives, one highly poetic, the other a plain statement. 4. The impressive use of symbolism in driving home the great religious facts of the Exodus. 5. That the Exodus was a creative epoch in the life of the Hebrew people.

Questions to be answered:

1. What was the commanding reason that influenced Moses to lead his people out into the desert?
2. What reason is given in the prose narrative for the sudden opportunity of the Hebrews to get around the fortified barrier?
3. What were the far-reaching results of the disaster which befell the Egyptian army?
4. What great thought regarding Jehovah, their God, was impressed upon the Hebrew mind by the events of the Exodus?
5. What was the most important result of their deliverance?

Optional Reading References:

See SHH, Appendix 2, page 340, sections 113-115.

LESSON 18

THE JOURNEY TO SINAI

Read

SHH, 117-121; HBi, 185-189.

Note carefully the following facts:

1. The great scarcity of data regarding the next generation of Hebrew history. 2. That the Book of Leviticus contains no his-

torical data. 3. The utter impossibility of being sure of the details about the journey through the desert. 4. The two possible identifications of Mt. Sinai, one at the lower end of the peninsula, the other in the Mt. Seir region. 5. That the holy mountain, wherever it stood, was unquestionably the birthplace of the Israelitish or Hebrew people.

Questions to be answered:

1. How many of the numerical estimates of this story of the Exodus are stated in round numbers?
2. What gain would there be in knowing the exact location of Mt. Sinai?
3. What powerful desert tribe began at this time a warfare of centuries with the Hebrews, and for what reason?
4. What interesting statement is made regarding their food supply?
5. For what reason should Sinai be of universal religious interest?

Optional Reading References:

See SHH, Appendix 2, page 340, sections 119-121.

LESSON 19

THE STAY AT SINAI

Read

SHH, 122-127; HBi, 190-201.

Note carefully the following facts:

1. A fourth narrative of the events at Sinai is to be found in Deuteronomy. 2. That the blood covenant into which the Hebrews entered with Jehovah was the most solemn form of covenant known to Semitic peoples. 3. That Exodus 34: 14-26 contains a decalogue of worship. 4. That Exodus 20: 1-17 contains a decalogue of personal obligation. 5. That a large part of Israelitish legislation is written in groups of five or ten laws. 6. That a great reorganization of the social and religious life of the Hebrews seems to have been instituted at Sinai.

Questions to be answered:

1. Why was it necessary for the Hebrews to stay at Sinai for a considerable period?
2. What was the meaning to an early Hebrew of the solemn blood covenant entered into with Jehovah?
3. What were the ten commandments of the ceremonial decalogue, Exodus 34: 14-26?
4. In what respects did the decalogue of Exodus 20 enlarge the religious thinking and obligations of a Hebrew beyond that of Exodus 34?
5. What kind of a Deity is reflected in these decalogues?

6. What assistance other than divine did Moses have in his work of organization?

Optional Reading References:

See SHH, Appendix 2, page 340, sections 123-127.

LESSON 20

THE PERIOD OF TRAINING IN THE WILDERNESS

Read

SHH, 128-136; HBi, 202-229.

Note carefully the following facts:

1. The value placed by Moses on sacred symbolism. 2. The great importance of the tent of meeting. 3. That Kadesh, with its comparatively abundant water supply, naturally became the headquarters of the Hebrews during a generation of desert life. 4. The strength of Canaan on its southern frontiers. 5. The intensely dramatic quality and charm of the story about Balaam.

Questions to be answered:

1. What is the permanent value of symbolism in religion?
2. What provision did Moses make for the care of the sacred ark?
3. What did the Hebrews gain from their desert experience?
4. What nations did the Israelites avoid on their journey from Kadesh to the Jordan and what nation did they conquer?
5. What personal qualities most impress the student of the life of Moses?
6. What did Moses do for his people?

Optional Reading References:

See SHH, Appendix 2, page 341, sections 129-136.

LESSON 21

THE BIRTH OF ISRAEL

Read

SHH, 137.

Note carefully the following facts:

1. That the previous 20 lessons cover the historical data of the first five books of the Old Testament. 2. That a large amount of interesting legal material has been left for later consideration. 3. That this omitted material includes the major and distinctive portions of the Books of Leviticus, Numbers and Deuteronomy. 4. That the high literary standards of Genesis are continued in Exodus 1-20 and in the narrative sections of Numbers. 5. That notwithstanding the meagerness of historical detail these chapters fully describe the first stage in Hebrew progress.

Questions to be answered:

1. What answers should be given in section 137 SHH (pages 68, 69)?
2. Compare Moses with Joseph in qualities of leadership.
3. Which life is the more directly helpful in religious thinking?
4. What unique inspiring conception of God does the story of the Mosaic period convey?

LESSON 22

THE LAND OF CANAAN

Read

SHH, 138-142; HBii, 1-3.

Note carefully the following facts:

1. That the period of history next to be considered is presented, as in the earlier biblical books, in personalized fashion. 2. That Hebrew history really begins with the crossing of the Jordan. 3. That the Book of Judges furnishes through its vivid stories a first-hand source of information. 4. The influence of the variety of climate and products of Canaan on the development of the Israelites. 5. The remarkable conjunction of events which gave the Israelites the opportunity to conquer Canaan.

Questions to be answered:

1. Which of the three parts into which the Book of Judges may be divided contains the important history?
2. What is the literary value of the framework into which each judge narrative is set?
3. What made Palestine so valuable as a home for the Hebrew people?
4. Which of the seven peoples mentioned in Exodus 3:8 were the most important?
5. What various factors contributed to Israel's providential opportunity?

Optional Reading References:

See SHH, Appendix 2, page 341, sections 139-142.

LESSON 23

THE ENTRANCE INTO CANAAN

Read

SHH, 143-148; HBii, 3-21.

Note carefully the following facts:

1. That the story of the crossing of the Jordan combines more than one account of the event. 2. That the subsequent movements of the Hebrews were determined by conditions which still persist. 3. That

the story of the conquest in Joshua must be supplemented by that in the first chapter of Judges. 4. That the more important part of the process of conquest was a slow assimilation of the Canaanites. 5. That the settlement in Canaan was the first step in socializing Israel's religion.

Questions to be answered:

1. What was the chief value to the Hebrews of crossing the Jordan and the capture of Jericho?
2. What portion of the country was settled by Judah and Simeon?
3. What barrier isolated them, more or less completely, from the other Hebrews for the next century?
4. Into what part of Canaan did Joshua and his tribesmen make their way?
5. How did Joshua compare with Moses as a leader?
6. On the whole was the entrance into Canaan a step upward or a step downward?

Optional Reading References:

See SHH, Appendix 2, page 341, sections 144-148.

LESSON 24

EARLY CONDITIONS IN CANAAN

Read

SHH, 149-154; HBii, 22-41.

Note carefully the following facts:

1. The extraordinary number of wrong acts involved in the story of the origin of the sanctuary at Dan. 2. The relatively low religious standards with which the people were contented. 3. The redeeming fact that they were eager to honor Jehovah. 4. That the Song of Deborah is unquestionably one of the oldest pieces of Hebrew literature. 5. That the struggle with Sisera was a turning point in Hebrew history.

Questions to be answered:

1. Why did the Danites need to find a new home in the north?
2. How may their high-handedness be justified?
3. What is most impressive in the Song of Deborah, Judges 5?
4. What qualities did Deborah possess that are worthy of admiration?
5. What inspiring conceptions of Jehovah are mirrored in the poem?

Optional Reading References:

See SHH, Appendix 2, page 341, sections 149-154.

LESSON 25

THE HEBREW HEROES

Read

SHH, 155-158; HBii, 41-62.

Note carefully the following facts:

1. That some of these "Judges" must have been contemporaneous. 2. That many of the judges are little more than names. 3. That they represent extremely different types of leadership. 4. That the Israel of their day was divided into a great number of small communities. 5. That the only unity continuously recognized was that inspired by their relationship with Jehovah.

Questions to be answered:

1. What five qualities of efficient leadership did Gideon possess?
2. What did he really do for his people?
3. How could a superstitious man like Jephthah be recognized as a leader?
4. What place in the life of his people did Samson fill particularly well?
5. What are the religious lessons of his career?

Optional Reading References:

See SHH, Appendix 2, page 341, sections 156-158.

LESSON 26

ISRAEL'S FINER LIFE

Read

SHH, 159-161.

Note carefully the following facts:

1. That each of the narratives which describe the life of these days was written centuries later. 2. That nevertheless they portray facts which must be assumed as substantially true if we are to account for conditions in David's time. 3. That the story of Ruth takes first rank as literature. 4. That the story of the boyhood of Samuel is noteworthy for its religious insight. 5. That these two narratives present an unusual number of fine types of character.

Questions to be answered:

1. What noble elements of character find good illustration in Ruth?
2. Which was the nobler, Ruth or Naomi?
3. What curious customs are reflected in the story of Ruth?
4. What great character was a lineal descendant of Ruth?

5. Which is the finer character in the story of Samuel, the boy or his mother?
6. What were the influences that made him a marked lad?

Optional Reading References:

See SHH, Appendix 2, page 342, sections 160-161.

LESSON 27

THE ISRAEL OF 1050 B.C.

Read

SHH, 162.

Note carefully the following facts:

1. That the previous lesson closes the period of the Judges. 2. That lessons 22 to 26 cover the Books of Joshua, Judges, and Ruth. 3. That the latter half of the Book of Joshua is largely given up to the description of the final settlement of the different tribes. 4. That these books include much interesting and instructive historical material. 5. That the narratives portray a people potentially strong but still undeveloped, politically, socially, and religiously.

Questions to be answered:

1. Into what four distinct geographical divisions had the Hebrews become grouped at this time?
2. Which was the leading group?
3. What gave the Philistines an advantage over the Hebrews during this century?
4. What were the good and bad results of their close association with the Canaanites?
5. What saved them from going the way of the Canaanites?

Optional Reading References:

See SHH, Appendix 2, page 342, section 162.

LESSON 28

THE BOOKS OF SAMUEL

Read

SHH, 163, 164; HBii, 65, 66.

Note carefully the following facts:

1. That these two books were originally one continuous writing. 2. That they must have been written by a man of intense patriotism and of the prophetic habit of mind. 3. That these books represent the highest type of historical writing. 4. That the books describe one of the most fascinating, as well as important, periods of Old Testament history. 5. That these books represent a careful survey

of the period made several centuries later rather than a contemporaneous record.

Questions to be answered:

1. What four great leaders of the Hebrew people are described in these two books and in I Kings 1-11?
2. Into what four divisions does the history of this period naturally fall?
3. Notice that the narrative of the first chapter of I Kings follows directly that of II Samuel 20. Why were the intervening chapters appended?
4. From this rapid survey of these books what impression is gained of the dominant purpose of the writer?

Optional Reading References:

See SHH, Appendix 2, page 342, section 164.

LESSON 29

THE SUPREMACY OF THE PHILISTINES

Read

SHH, 165-169; HBii, 63-74.

Note carefully the following facts:

1. That the Philistines had become formidable rivals of the Hebrews. 2. That Shiloh was a place of considerable religious importance because of the presence of the ark and its guardians. 3. That the ark was regarded by the Hebrews and the Philistines alike with superstitious awe. 4. That the Philistines maintained tyrannical authority over the Hebrews for several decades.

Questions to be answered:

1. Where had the Philistines established themselves and under what peculiar organization?
2. What impression regarding their characteristics does this narrative give?
3. Why notwithstanding Eli's evident piety did he make so conspicuous a failure?
4. Why did both Philistines and Hebrews feel as they did about the ark?
5. Notwithstanding the superstitious awe with which the ark was evidently regarded by the Hebrews, what was its value to them?
6. What steps did the Philistines take to assure their complete control over the Hebrews?

Optional Reading References:

See SHH, Appendix 2, page 342, sections 165-169.

LESSON 30

THE SELECTION OF SAUL AS THE FIRST HEBREW KING

Read

SHH, 170-173; HBii, 74-76.

Note carefully the following facts:

1. That the portraiture of Samuel as given in these chapters differs materially from the one suggested in the preceding chapters. 2. That the bitterness of the oppression of the Philistines was the moving factor in bringing about a great change in Hebrew organization. 3. The natural fitness of Saul for the task of deliverance. 4. That the prophetic bands had no small share in arousing patriotism among the people. 5. That of the two underlying narratives, one seems to regard the setting up of the kingdom as a retrogression; the other as a mark of progress.

Questions to be answered:

1. Taking all the facts of this period into view, what place did Samuel really fill among his people?
2. What fitted Saul to respond to his call?
3. What led the people to accept him as their king?
4. Was the inauguration of the kingdom a blunder or an advance?

Optional Reading References:

See SHH, Appendix 2, page 342, sections 170-173.

LESSON 31

THE EARLY PART OF SAUL'S REIGN

Read

SHH, 174-177; HBii, 77-83.

Note carefully the following facts:

1. The enormous difficulties which Saul had to face. 2. The splendid qualities of his son Jonathan. 3. That the supreme self-confidence of the Philistines led to their own defeat. 4. That the length of Saul's reign is unknown. 5. That Saul's royal palace was his own farmhouse. 6. The signal victories over Israel's foes that marked the early years of his reign.

Questions to be answered:

1. What qualities made Jonathan the dominating personality in the deliverance from the Philistines?
2. In the opinion of the historian in what respects did he surpass his father?
3. To what aspects of royalty as usually understood was Saul oblivious?

4. What supreme service did he render to his people?
5. What makes the narratives of chapters 9-11 and 14 so fascinating?

Optional Reading References:

See SHH, Appendix 2, page 342, sections 174-177.

LESSON 32

THE RISE OF DAVID

Read

SHH, 178-183; HBii, 84-98.

Note carefully the following facts:

1. The fine vivid quality of the narratives which tell of David's youth and training. 2. The evident duplication in the story of David's introduction to the court of Saul. 3. The gradual deterioration of Saul as the representative of his people. 4. The equally gradual establishment of David in the esteem and expectancy of the Hebrew people. 5. That the friendship of Jonathan was a real factor in the growth of David's finer self.

Questions to be answered:

1. What led to the estrangement of Samuel and Saul?
2. How did David gain his recognized standing at court?
3. What is the most impressive trait in the biblical portrait of Jonathan?
4. What was the secret of Saul's gradual loss of influence?
5. What saved David from the influences of his outlaw environment?

Optional Reading References:

See SHH, Appendix 2, page 342, sections 178-183.

LESSON 33

THE CLOSE OF SAUL'S CAREER

Read

SHH, 184-189; HBii, 108-127.

Note carefully the following facts:

1. That Saul's failure was largely due to himself. 2. That the biblical narrative emphasizes the providential guidance of David. 3. The important foundations laid by Saul notwithstanding his weaknesses. 4. The immediate result of Saul's death was the formation of two little Hebrew kingdoms. 5. That both of these kingdoms paid tribute to the Philistines as vassal states.

Questions to be answered:

1. When David went to Philistia why did he not lose his religion as he seemed to fear in I Samuel 26: 19?
2. What makes the story of the death of Saul so saddening?

3. How did David give proof of his real love for Saul?
4. Why was Abner able for so many years to prevent David from becoming the King of Israel?
5. How much did Saul really do for his people and why did he not accomplish more?

Optional Reading References:

See SHH, Appendix 2, page 342, sections 184-189.

LESSON 34

THE UNITED KINGDOM

Read

SHH, 190-195; HBii, 128-134.

Note carefully the following facts:

1. That the long story of David's reign is the finest unbroken narrative in the Old Testament. 2. That David's first task was to subjugate the Philistines. 3. That his genius for ruling was shown in the quickness with which he centralized his authority. 4. That he showed great wisdom in the choice of Jerusalem as a capital. 5. That his greatest asset after all was the absolute loyalty of his people.

Questions to be answered:

1. What crowning instance of devotedness to David is narrated as an episode of the successful war against the Philistines?
2. What contributed to the downfall of the fortress of Jebus which had stood in the way of Israel since Joshua's day?
3. Why was Jerusalem so well suited to be David's capital?
4. What measures did David take to make it a real capital?
5. Why did he attach so great importance to the bringing up of the ark?

Optional Reading References:

See SHH, Appendix 2, page 342, sections 190-195.

LESSON 35

THE CROWNING IMPORTANCE OF THE UNITED KINGDOM

Read

SHH, 196-199; HBii, 134-146.

Note carefully the following facts:

1. The relatively small size of David's kingdom at the outset. 2. The extent of empire which finally acknowledged his rule. 3. The remarkable difference between his conception of a properly organized kingdom and that of Saul. 4. The instances of religious crudity

recognized in the narrative. 5. That David transformed his subjects from a peasantry into a people. 6. The impulse given to Hebrew literature at this period.

Questions to be answered:

1. With what state of the United States would David's original kingdom of Judah most closely compare in size?
2. With what state would his empire compare?
3. What seven or eight officers of state formed David's cabinet?
4. How did David justify himself in permitting the seven sons of Saul to be executed?
5. What literature may fairly be credited to the age of David?

Optional Reading References:

See SHH, Appendix 2, pages 342, 343; sections 196-199.

LESSON 36

DAVID'S GREAT SIN

Read

SHH, 200-203; HBii, 146-175.

Note carefully the following facts:

1. The dramatic sequences narrated in chapters 11 to 20. 2. The ethical soundness of the judgments underlying the narratives. 3. The unquestioned responsibility of David for the events which almost brought his kingdom to destruction. 4. That the rebellions were crushed through the splendid loyalty of his close followers. 5. The rapidly growing influence of the prophets at this period.

Questions to be answered:

1. What causes gradually lowered David's moral standards?
2. What chain of bitter consequences followed upon his crime?
3. What were some of the good consequences of Absalom's conspiracy?
4. What gave rise to the rebellion of Sheba and how was it quelled?
5. How many personalities worth noting are described in chapters 11 to 20?

Optional Reading References:

See SHH, Appendix 2, page 343, sections 200-203.

LESSON 37

DAVID'S LAST DAYS

Read

SHH, 204-207; HBii, 175-182.

Note carefully the following facts:

1. That the closing years of David's life were marked by inertia. 2. That David assumed the right to name his own successor.

3. That Solomon was probably selected by David because he was naturally fitted for the kingship. 4. That David was the real founder of the Hebrew nation; before his day it was a loose aggregation of tribes. 5. That David all in all was probably the most representative member of the Hebrew race up to his time.

Questions to be answered:

1. How did David learn of the plotting of Adonijah?
2. What steps were taken to indicate David's choice of Solomon as his successor?
3. How can David's apparent vindictiveness on his deathbed be explained?
4. What were David's most characteristic qualities?
5. What great services did he render to his people?

Optional Reading References:

See SHH, Appendix 2, page 343, sections 204-207.

LESSON 38

SOLOMON'S PEACEFUL REIGN

Read

SHH, 208-213; HBii, 183-191, 201-206.

Note carefully the following facts:

1. The unique character of the historical material describing Solomon's reign. 2. The genius for organization and management displayed by him. 3. His unquestioned fitness to become an ideal ruler. 4. The transformation of Jerusalem during his reign. 5. The shrewd protection and promotion of his country's welfare and the preservation of an unbroken peace.

Questions to be answered:

1. What three conspirators were condemned by Solomon as soon as he was convinced of their treason?
2. What two illustrations are given of Solomon's remarkable capacity for rulership?
3. How did he improve on David's organization of the kingdom?
4. What building operations did he conduct in Jerusalem?
5. What was his real purpose in building the six strategically located fortresses?

Optional Reading References:

See SHH, Appendix 2, page 343, sections 208-213.

LESSON 39

SOLOMON'S TEMPLE

Read

SHH, 214-218; HBii, 192-200.

Note carefully the following facts:

1. That the resources available to Solomon for the building of the temple had probably for the most part been the spoils secured by David in his wars. 2. That the temple was comparatively small in size. 3. That it was not a house for worship but was intended to be the abode of Jehovah. 4. That provision was made for a simple but ceremonial worship. 5. That for some time the temple was a royal rather than a popular sanctuary.

Questions to be answered:

1. How did Hiram help Solomon to build the temple?
2. How long was the temple in building?
3. What were the details of its construction?
4. What were its furnishings for ceremonial purposes?
5. What gave it such great religious significance?

Optional Reading References:

See SHH, Appendix 2, page 343, sections 214-218.

LESSON 40

SOLOMON'S FATAL AMBITION

Read

SHH, 219-223; HBii, 201-208.

Note carefully the following facts:

1. Solomon's wonderful genius as a ruler shown in the schemes which awakened and dignified his people. 2. His overwhelming ambition for international recognition. 3. That he failed to see that the resources of his kingdom were insufficient to enable him to realize these ambitions. 4. That the prophets as a body would not endorse his policies. 5. That nevertheless Solomon's reign contributed constructively to the material development of the Hebrew nation.

Questions to be answered:

1. What was the geographical range of Solomon's enterprises?
2. On what grounds does Solomon's reputation for greatness rest?
3. Why were the people opposed to his policies?
4. Why did the prophets actively combat them?
5. What was Solomon's real contribution to his age?

Optional Reading References:

See SHH, Appendix 2, page 343, sections 218-222.

LESSON 41

THE ISRAEL OF 937 B.C.

Read

SHH, 224.

Note carefully the following facts:

1. That the previous lesson marks the close of the age during which the Hebrews developed into a nation. 2. That this period is covered in the Books of First and Second Samuel and First Kings 1-11. 3. That these books are not only of great value historically but also present accurate pictures of the inner life of the people. 4. That they portray a people with a national consciousness and a national outlook but as yet rather provincial. 5. That the age had made enormous progress religiously and morally, yet exhibited many traces of primitive religious thinking.

Questions to be answered:

1. What are the answers to the questions given in section 224?
2. Trace the gradual broadening of the conception of rulership from Samuel to Solomon.
3. What was the peculiar contribution of Samuel, Saul, David and Solomon to their country's welfare?
4. What three great forward steps religiously were taken in this period?
5. What is the vital message to the man or woman of today in the history of this period?

Optional Reading References:

See SHH, Appendix 2, page 343, section 224.

LESSON 42

A SURVEY OF HEBREW HISTORY TO 1000 B.C.

Read

SHH, 225.

Note

That these fifty questions have been formulated with considerable care so that none of them can be answered by direct reference to a particular paragraph, the object being to promote a thorough survey of this portion of Hebrew history. No question is asked which should not be answered satisfactorily by any one who has thoroughly studied the preceding forty-one lessons. It is recommended that time be taken to consider each question thoughtfully. Whoever is able to answer them with reasonable clearness has a fair mastery of the history, literature, and life of the Hebrews up to 1000 B.C.

LESSON 43

THE DISRUPTION OF THE UNITED KINGDOM

Read

SHH, 226-232; HBiii, 1-7.

Note carefully the following facts:

1. That the most revolutionary period of Hebrew history, both politically and religiously, begins with the separation of Northern Israel from Judah. 2. That the records of the period differ in many ways from those heretofore utilized. 3. That these records include not merely historical material, but nine prophetical books and much non-biblical material. 4. The remote beginnings of the causes which led to the disruption. 5. The distinctive differences between the two little kingdoms which were the result of the disruption.

Questions to be answered:

1. Why did the author of the Book of Kings put his material regarding each reign into a sort of framework?
2. How does his use of this method differ from that of the author of the Book of Judges?
3. What nine prophetical books throw light upon the conditions of the age?
4. What were the remote causes which led to the disruption of the United Kingdom?
5. What were its immediate causes?
6. Why should there have been such a marked difference between the national character and history of Judah and Northern Israel?

Optional Reading References:

See SHH, Appendix 2, page 343, sections 227-232.

LESSON 44

THE HALF CENTURY OF MUTUAL HOSTILITY

Read

SHH, 233-239; HBiii, 6, 8, 9, 13, 14, 120.

Note carefully the following facts:

1. The rapid changes of dynasties in Israel as compared with the unbroken dynasty of Judah. 2. How deliberately and thoroughly Jeroboam drew a line of demarcation between his country and Judah. 3. The serious results to Judah of Rehoboam's mental and moral weakness. 4. The vigorous policy by which Asa restored to Judah some measure of strength. 5. The far-reaching political wisdom of Omri.

Questions to be answered:

1. What six Israelitish kings belonging to four dynasties paralleled the first three kings of Judah?
2. What specific means did Jeroboam employ to forestall any renewal of allegiance to Rehoboam?
3. How did he thereby injure his people?
4. What shows the decadence of Rehoboam?
5. Why did Asa's invitation to Benhadad practically nullify the good results of his earlier reign?
6. Why did the historian of Kings dignify Zimri's one week's reign by classifying him with the other rulers who founded dynasties?
7. What were the splendid advantages of Samaria as Omri's new capital?

Optional Reading References:

See SHH, Appendix 2, pages 343, 344, sections 235-239.

LESSON 45

OMRI'S POLICY OF ALLIANCE

Read

SHH, 240-244; HBiii, 14-17.

Note carefully the following facts:

1. The extraordinary value of the Moabite Stone as an authority for this period. 2. That Omri like David and Solomon cemented his alliances by marriages. 3. The remarkable personality and influence of the Phœnician princess Jezebel. 4. The strength of Jehoshaphat as a royal leader. 5. That this is the period to which is attributed the earliest and most important of the great historical narratives of Israel.

Questions to be answered:

1. How would a fair-minded historian of today modify the sweeping judgment of I Kings 16: 25?
2. What masterful sovereign appeared to Omri's shrewd mind the most dangerous man in southwestern Asia?
3. How did Omri prepare to meet his ambitious plans?
4. Why were the incidental religious results of Omri's policy so disastrous?
5. What was Jehoshaphat's distinctive policy at this time?
6. What three important literary works now included within the Bible were probably known by his people?

Optional Reading References:

See SHH, Appendix 2, page 344, sections 241-244.

LESSON 46

THE ELIMINATION OF PHOENICIAN BAALISM FROM ISRAEL

Read

SHH, 245-253; HBiii, 17-50.

Note carefully the following facts:

1. That the narratives describing this period are of exceptional dramatic interest and value. 2. That the three great personalities of this period were each vitally necessary to the execution of its great task. 3. The extent to which the prophetic guilds, notwithstanding their defects, were an important factor in the reformation. 4. The marked differences in the method of the two great prophets, Elijah and Elisha, in promoting the religious reform. 5. The steady advance of Assyria as a world power.

Questions to be answered:

1. Of this wonderful collection of prophetic stories which has the deepest religious significance to a man of today?
2. Which is the finest character sketch in the large collection?
3. What weakness of the prophetic situation did Micaiah denounce?
4. Why did Elijah find it necessary to challenge the prophets of Baal to the contest at Mount Carmel?
5. What was Elisha's place in the suppression of Baalism as compared with that of Elijah?
6. What is Ahab's real place in Hebrew history?
7. What would have been the verdict of an intelligent jury of that day if Jehu had been tried for murder?

Optional Reading References:

See SHH, Appendix 2, page 344, sections 246-253.

LESSON 47

THE ARAMEAN SUPREMACY

Read

SHH, 254-259; HBiii, 51-53, 121.

Note carefully the following facts:

1. The extreme difficulty of knowing the exact chronology of this period. 2. That the temporary weakness of the Assyrian successors of Shalmaneser II opened the way for Aram's aggressive policy toward Northern Israel. 3. The series of disasters which befell Northern Israel. 4. That for six years, Athaliah maintained herself on the throne of Judah. 5. The disappointing outcome of the promising reign of Joash over Judah.

Questions to be answered:

1. Why was the northern kingdom so helpless before the aggression of the Arameans?
2. What enabled Athaliah to maintain her authority over Judah for so many years?
3. How was the enthronement of Joash brought about?
4. What was his one great service to his people?
5. What great misfortune happened to Judah in his day?

Optional Reading References:

See SHH, Appendix 2, page 344, sections 256-259.

LESSON 48

THE GLORIOUS AGE OF UZZIAH AND JEROBOAM II

Read

SHH, 260-264; HBiii, 51-53, 121-127.

Note carefully the following facts:

1. The curious coincidence that their reigns were almost exactly contemporaneous. 2. That this period testifies to the rapid growth in influence of the temple and its priesthood. 3. The remarkable increase in the real prosperity of Judah under Uzziah. 4. That under Jeroboam II the northern kingdom fared equally well. 5. That not later than the days of Jeroboam II the second of the great Hebrew histories had appeared.

Questions to be answered:

1. What three moral and religious steps of advance were recognized in this period?
2. What, according to the Chronicler, did Uzziah do for his people?
3. If these two rulers were such great sovereigns why were they almost ignored in the record of II Kings?
4. How did Jeroboam's kingdom compare in size with that of Solomon?
5. Which all in all was the greater sovereign?

Optional Reading References:

See SHH, Appendix 2, page 344, sections 261-264.

LESSON 49

ASSYRIA, THE WORLD MENACE

Read

SHH, 265; HBiii, 105-106.

Note carefully the following facts:

1. That by the eighth century B.C. Assyria had become the dominant power in western Asia. 2. That it had established a reputation for

savagery and persistent aggression. 3. That it had developed a definite policy of universal conquest and the dismemberment of conquered peoples. 4. The next step in this policy was the steady acquisition of the territory from the Euphrates to the Nile.

Questions to be answered:

1. From what sources is gained a knowledge of the details of Assyrian history?
2. What is the biblical value of these facts?
3. Referring to the map facing page 138, with what empire of today would Assyria under Shalmaneser II compare in size?
4. What great Assyrian conqueror inaugurated the fulfillment of Assyria's colossal ambitions?

Optional Reading References:

See SHH, Appendix 2, page 344, section 265.

LESSON 50

THE RELIGIOUSLY SIGNIFICANT HALF CENTURY (750-700 B.C.)

Read

SHH, 266-268.

Note carefully the following facts:

1. That four great prophets did their work within this half century. 2. That they insisted on expressing religion predominantly in terms of character. 3. That much of the biblical material recording the events and ideas of the age, is first-hand material. 4. That the contact of the Hebrew people with all-conquering Assyria forced them to a new and infinitely broader conception of the world and of Jehovah as its supreme ruler. 5. That the chronology contains several insoluble problems.

Questions to be answered:

1. Who were the four great prophets of this period?
2. What change of emphasis in religion did they advocate?
3. What varied material descriptive of this period is found in II Kings?
4. What Assyrian records contribute to a thorough comprehension of the period politically?
5. What two great historical events are attested by both biblical and Assyrian records?

Optional Reading References:

See SHH, Appendix 2, page 344, section 268.

LESSON 51

THE PROPHET AMOS

Read

SHH, 269-271; HBiii, 53-79.

Note carefully the following facts:

1. That the prophecies of Amos are read today in substantially their original form. 2. That they were directed by Amos, a Judean shepherd, against the people of the northern kingdom. 3. That his purpose was to show that Jehovah being righteous demands righteousness above all other things from his people. 4. That his most revolutionary assertion was that ceremonialism is worthless if unaccompanied by righteousness. 5. That in the approach to the charge of Israel's guilt, in the support of that charge and in the declarations of judgment, he showed remarkable skill of presentation. 6. The force and freshness of his style.

Questions to be answered:

1. What was Amos' leading thought about Jehovah?
2. On what aspect of the religious life did he lay the most emphasis?
3. Why did he believe that Jehovah would be compelled to destroy Israel?
4. What is the most impressive passage in his prophecy?
5. Taking the prophecy as a whole, should the last seven or eight verses be regarded as a later addition?

Optional Reading References:

See SHH, Appendix 2, pages 344, 345, sections 269-271.

LESSON 52

THE PROPHET HOSEA

Read

SHH, 272-274; HBiii, 80-102.

Note carefully the following facts:

1. That while Hosea's prophecies were addressed to the same audience and asserted the same sins they differed radically from those of Amos. 2. That Hosea, unlike Amos, was speaking to his own people. 3. That Hosea's unusual experience gave him a fresh conception of the persistent love of Jehovah, no less than that of his righteousness. 4. That instead of merely condemning the existing form of worship, as Amos did, Hosea taught that true spiritual worship was Israel's greatest need. 5. That in contrast to the prophecies of Amos those of Hosea are without clear logical unity. 6. That the wonderful spirituality and originality of Hosea's message made it a favorite with the great religious teachers of subsequent ages.

Questions to be answered:

1. What light do chapters 1 to 3 throw on his call to prophesy?
2. What sins of Israel did he specify again and again?
3. By what beautiful figures did he describe the attitude of Jehovah to His guilty people?
4. What ultimate significance did he see in the punishment he predicted?
5. What were his two great remedies for the religious condition of his people?
6. Why should a message of hope be a thoroughly appropriate conclusion to Hosea's prophecies?

Optional Reading References:

See SHH, Appendix 2, page 345, sections 272-274.

LESSON 53

THE DOWNFALL OF THE NORTHERN KINGDOM

Read

SHH, 275-278; HBiii, 103-111.

Note carefully the following facts:

1. The rapid succession of dynasties in the northern kingdom during its separate existence. 2. The quick disorganization of Jeroboam II's kingdom after his death. 3. The fatal results to Northern Israel of the alliance between Ahaz and Tiglath-pileser IV. 4. The three powerful rulers who sealed Northern Israel's fate. 5. That neither the biblical nor Assyrian records, when fully understood, afford any basis for the theory that the "ten tribes" were deported and "lost."

Questions to be answered:

1. What was the real reason for the many dynastic changes in the northern kingdom?
2. How did the Assyrians gain a foothold in the affairs of Israel and Judah?
3. By what stages did they bring the northern kingdom to an end?
4. What policy did they adopt with the conquered northern kingdom and its people?
5. Notwithstanding the disastrous conclusion of Northern Israel's history what important contributions did its progressive people make to Hebrew development?

Optional Reading References:

See SHH, Appendix 2, page 345, sections 276-278.

LESSON 54

THE EARLY MESSAGES OF ISAIAH

Read

SHH, 279-285; HBiii, 127-150.

Note carefully the following facts:

1. That the Book of Isaiah is virtually in itself a literature. 2. That chapters 2 to 10, while not in chronological order, contain the record of Isaiah's earliest preaching. 3. That chapters 11 and 12, which conclude "the little volume of discourses about Jerusalem," contain material of a very much later date. 4. Note the strongly social character of Isaiah's early messages. 5. That the failure of the people to respond to the early messages of the prophet was due in no small degree to the stubbornness and incapacity of King Ahaz.

Questions to be answered:

1. What overwhelming conviction regarding Jehovah explains the enlistment of Isaiah for prophetic service?
2. How did Isaiah describe the Jerusalem of Jotham's day?
3. What two great ideas led Isaiah to declare that the inevitable punishment for the sins of Judah would not after all mean a failure of Jehovah's plans?
4. Why was Isaiah's advice to Ahaz politically shrewd, as well as religiously wise?
5. Why was it necessary that Isaiah should remain quiet during the remainder of the reign of Ahaz?
6. What are the essential differences between the early messages of Isaiah and those of Amos and Hosea?

Optional Reading References:

See SHH, Appendix 2, page 345, sections 281-285.

LESSON 55

THE CONTEMPORARY MESSAGES OF ISAIAH AND MICAH

Read

SHH, 286-292; HBiii, 150-159, 161-169.

Note carefully the following facts:

1. The uncertainty regarding the date of Hezekiah's enthronement. 2. That the great task of Isaiah between 715 and 701 B.C. was to prevent an alliance of the Palestinian states with Egypt. 3. That the energetic Assyrian king, Sargon, was succeeded in 705 B.C. by his equally powerful son, Sennacherib. 4. That Isaiah's opposition to a general alliance against Sennacherib accounts for some of the

finest prophetic passages in Scripture. 5. That the work of Micah, Isaiah's contemporary, was social and religious rather than political.

Questions to be answered:

1. What shows Hezekiah's farsightedness and ability as a ruler?
2. What various reasons caused the Palestinian peoples to plan to throw off their allegiance to Assyria?
3. Why did Isaiah so seriously protest against an alliance with Egypt?
4. What do the keen declarations of Micah about the sins of society reveal concerning the prophet himself?
5. In what unique and remarkable way did he convey his conviction that judgment was imminent?

Optional Reading References:

See SHH, Appendix 2, page 345, sections 288-292.

LESSON 56

THE GREAT DELIVERANCE OF JERUSALEM

Read

SHH, 293-298; HBiii, 159-161, 171-179.

Note carefully the following facts:

1. That notwithstanding the variety of expert opinions regarding the date of the events in 701 and later, the general sequence of the events is perfectly clear. 2. Sennacherib's early success and the ample payment of tribute by Judah. 3. That when Sennacherib again demanded the surrender of Jerusalem, Isaiah advised strongly against compliance, declaring Jehovah would protect his city. 4. That Isaiah's confidence and consistency throughout these critical years was the result of his searching analysis of the motives of the Assyrian invader and of his belief that Jerusalem was essential religiously to the furtherance of Jehovah's plans for the world.

Questions to be answered:

1. By what stages did Sennacherib compel the abject submission of Hezekiah?
2. What caused Sennacherib to demand the surrender of Jerusalem, after he had accepted the tribute?
3. What was Isaiah's attitude with reference to Sennacherib's demands?
4. Why did he believe that Jerusalem would be protected by Jehovah?
5. In what way was Sennacherib's purpose actually frustrated and the city delivered?

Optional Reading References:

See SHH, Appendix 2, page 345, sections 295-298.

LESSON 57

ISAIAH'S CLOSING YEARS

Read

SHH, 299-304; HBiii, 169, 170, 179-181, 190, 191.

Note carefully the following facts:

1. That the great reformation, though credited by the Chronicler to Hezekiah's early years, was probably not completed until after the deliverance from Sennacherib. 2. That the literary adjustment of certain beautiful portions of Isaiah 28-33, and of Micah 4-7 is extremely perplexing. 3. The wonderful part which Isaiah's birth and training enabled him to take in the affairs of his country for half a century. 4. The remarkable comprehensiveness of Micah 6:8 as a summary of the prophetic teaching of this half century. 5. That wonderful as was the progress of the age religiously under these four prophets, there were still many religious problems to be solved.

Questions to be answered:

1. What great social and religious reforms were carried through by Hezekiah and his people?
2. How did Isaiah and Micah definitely contribute to this movement?
3. What majestic thought about Jehovah was the secret of Isaiah's quiet confidence during his later years?
4. What other reasons may be given for his remarkable influence?
5. What was the particular contribution of each of the four prophets to the religious advance of the age?

Optional Reading References:

See SHH, Appendix 2, page 345, sections 299-304.

LESSON 58

THE REACTION UNDER MANASSEH

Read

SHH, 305-310; HBiii, 181-189.

Note carefully the following facts:

1. That with the accession of Manasseh came revolutionary changes in Judah both politically and religiously. 2. That Manasseh was the contemporary of three great Assyrian sovereigns. 3. That in his day the religious and literary influence of Assyria became as marked as its political power. 4. That the practical result of the persecution and the enforced retirement of the prophetic party turned their activity into important literary channels.

Questions to be answered:

1. How did Manasseh's policies differ from those of Hezekiah?
2. What influences encouraged his extreme hostility to the prophets?

3. What effect did this persecution have on the prophets themselves?
4. What three great literary works were probably carried through during this period?
5. What were the definite advantages to Judah of her close contact with Assyria?

Optional Reading References:

See SHH, Appendix 2, page 346, sections 307-310.

LESSON 59

JOSIAH'S EARLY YEARS

Read

SHH, 311-316; HBiii, 192-198.

Note carefully the following facts:

1. The return of the prophetic party to influence upon the accession of Josiah. 2. The evident indications of the decadence of the once all-powerful Assyrian empire. 3. The specific illustration of this weakness through the fierce Scythian invaders. 4. The shock which the stirring message of Zephaniah must have given to the complacent people of Jerusalem. 5. The skill with which Zephaniah made his message turn on two interpretations of "Jehovah's Day."

Questions to be answered:

1. What were the natural consequences of Josiah's friendliness with the prophetic party?
2. What were the political conditions of Judah during the first twelve years of Josiah's reign?
3. What was happening in the Assyrian empire?
4. On what did Zephaniah base his conviction that the Day of Jehovah's wrath was at hand for Judah and other peoples?
5. On what basis did he look forward to a future for Judah?

Optional Reading References:

See SHH, Appendix 2, page 346, sections 313-316.

LESSON 60

JEREMIAH'S CALL TO SERVICE

Read

SHH, 317-320; HBiii, 199-209, 247-254.

Note carefully the following facts:

1. That the Book of Jeremiah, though representing the messages of a half century, needs much rearrangement in order to be read chronologically. 2. That Jeremiah, like Moses, entered upon his

work of service with great diffidence. 3. That his early sermons, like those of Zephaniah, attack the social and religious conditions of Judah. 4. That "the foe from the north," to which he frequently refers, is probably the Scythian invaders.

Questions to be answered:

1. How soon after Zephaniah's declaration of doom did Jeremiah begin his ministry?
2. How did Jeremiah's call differ from that of Isaiah?
3. Why was he so reluctant to enter upon the task?
4. What significance did the visions of the blossoming almond and the huge caldron have for Jeremiah?
5. What ideas did he emphasize in his early preaching?

Optional Reading References:

See SHH, Appendix 2, page 346, sections 318-320.

LESSON 61

THE BOOK OF THE LAW

Read

SHH, 321-326; HBiii, 209-236.

Note carefully the following facts:

1. The many factors which contributed to definite measures of reform when Josiah attained his majority. 2. The extraordinary effect of the discovery of the book of the law upon the king and the people. 3. The various convincing reasons for identifying it with the biblical book, Deuteronomy. 4. The probability that Deuteronomy was written by the prophets of Manasseh's reign and was a careful reformulation of the earlier national laws in the light of the teachings of Amos, Hosea, Isaiah and Micah. 5. The wonderful influence of the work of this age upon subsequent ages.

Questions to be answered:

1. How may the young king's zeal for national reform be explained?
2. With what specific enterprise did he begin?
3. What were the immediate results of the discovery in the temple of the long-forgotten law book?
4. Why is this book generally identified with the biblical book, Deuteronomy?
5. What accounts for the remarkable influence and popularity of the Book of Deuteronomy from this time forward?
6. What great changes did it bring about?

Optional Reading References:

See SHH, Appendix 2, page 346, sections 322-326.

LESSON 62

THE GREAT REFORMATION

Read

SHH, 327-330; HBiii, 214, 215, 243, 244.

Note carefully the following facts:

1. The thoroughgoing character of the reform that Josiah instituted. 2. The pre-eminence it gave the temple at Jerusalem. 3. The great prosperity of the kingdom under Josiah. 4. The possible reason for Jeremiah's silence during the closing years of Josiah's reign.

Questions to be answered:

1. What were the various steps in the process of religious reform?
2. What provision was made for the priests of the destroyed shrines?
3. What good results followed from the strict centralization of worship at the temple in Jerusalem?
4. What were the outward good results of the nation's obedience to the law?
5. What conviction regarding the legal method of making a people righteous seemed to impress Jeremiah, as he silently watched the nation?

Optional Reading References:

See SHH, Appendix 2, page 346, sections 328-330.

LESSON 63

THE BEGINNING OF JUDAH'S DECLINE

Read

SHH, 331-337; HBiii, 236, 244-247.

Note carefully the following facts:

1. The absolute suddenness and unexpectedness of Josiah's death. 2. The brevity of Egypt's control of Syria and Palestine. 3. The revolutionary change in the internal affairs of Judah that followed the accession of Jehoiakim. 4. The consequent eclipse of Jeremiah's influence and the meagre results of his message of repentance. 5. That this bitter experience opened the way to an important religious advance on his part.

Questions to be answered:

1. Why did the Pharaoh seek to establish an Egyptian dominance over western Asia at this time?
2. What gave Josiah the courage to resist his advance?
3. What was the immediate result to Judah of Necho's overlordship?

4. What was the immediate result of Jehoiakim's elevation to the throne?
5. How did these changes affect Jeremiah?

Optional Reading References:

See SHH, Appendix 2, page 346, sections 334-337.

LESSON 64

THE DOWNFALL OF THE ASSYRIAN EMPIRE

Read

SHH, 338-342; HBiii, 183-190, 264,265.

Note carefully the following facts:

1. The remarkable vividness of the poetic prophecy by Nahum of Nineveh's downfall. 2. That the combined attack of Assyria's bitter enemies brought upon Nineveh an incredibly quick and complete destruction. 3. That Chaldea took as its share the country from the Tigris to the Mediterranean. (See map SHH facing page 218.) 4. That the following year Prince Nebuchadrezzar put an end to Egyptian dominance. 5. That both Jeremiah and Habakkuk conceded Chaldean mastery and discussed its significance.

Questions to be answered:

1. For what reasons did Nahum predict the certain downfall of Nineveh?
2. What was the religious significance of his message?
3. What place did Jeremiah assign to the Chaldeans in Jehovah's plan for the world?
4. Why was Habakkuk justified in denouncing them?
5. What comfort did the prophecy of Habakkuk give to those who were oppressed and despondent?

Optional Reading References:

See SHH, Appendix 2, pages 346, 347, sections 338-342.

LESSON 65

JEHOIAKIM'S LAST SEVEN YEARS

Read

SHH, 343-346; HBiii, 258-267.

Note carefully the following facts:

1. That in the year following the victory at Carchemish Nebuchadrezzar began a long and notable reign over western Asia. 2. That

his ambition was for internal development rather than conquest. 3. That the rebellion of Jehoiakim is best explained as having been influenced by Egypt. 4. Jeremiah's extreme pessimism regarding the inevitable fate of king and people alike. 5. How the Rechabites illustrate the persistent conservatism of the East.

Questions to be answered:

1. What promising qualities did young Nebuchadrezzar exhibit at the beginning of his reign?
2. Why did Jehoiakim rebel against him and refuse to pay tribute?
3. What was Jeremiah's characterization of Jehoiakim?
4. What did he think would be the outcome of Jehoiakim's policy?
5. What use did he make of the Rechabites who had fled to Jerusalem?

Optional Reading References:

See SHH, Appendix 2, page 347, sections 343-346.

LESSON 66

THE FIRST CAPTIVITY

Read

SHH, 347-352; HBiii, 268, 269, 279-291.

Note carefully the following facts:

1. The extreme brevity of the reign of Jehoiachin and his lamentable fate. 2. The relatively mild measure of punishment taken by Nebuchadrezzar. 3. That Jeremiah definitely predicted the long absence of the captives from their home country. 4. That this withdrawal of the choicest of the leaders of the people created a very difficult situation for the new king Zedekiah. 5. That only the influence of Jeremiah prevented another rebellion almost immediately.

Questions to be answered:

1. What was Jeremiah's opinion of Jehoiachin?
2. What were the consequences of the capitulation of Judah?
3. What were the resulting conditions in Judah?
4. What policy did the new leaders and even the prophets favor?
5. What was Jeremiah's opinion of both the leaders and the prophets?

Optional Reading References:

See SHH, Appendix 2, page 347, sections 348-352.

LESSON 67

EZEKIEL'S EARLY MINISTRY TO THE CAPTIVES IN BABYLONIA

Read

SHH, 353-357; HBiii, 269-279.

Note carefully the following facts:

1. The well-edited character of the Book of Ezekiel and its uniqueness of content. 2. The marked differences between Ezekiel and his prophetic predecessors. 3. The possibility that Ezekiel substituted written messages and symbolic actions for public speeches. 4. That what Ezekiel saw in Babylonia day by day may have influenced the form of his teaching. 5. That his great task at this time was to persuade the Jewish exiles to stay in Babylonia contentedly.

Questions to be answered:

1. Into what four divisions must the Book of Ezekiel be grouped?
2. What were Ezekiel's qualifications for the important task undertaken by him?
3. What influenced him to assume his prophetic career?
4. What were his reasons for believing with Jeremiah that Jerusalem was certain to fall?
5. What means did he take to impress this upon the people?

Optional Reading References:

See SHH, Appendix 2, page 347, sections 354-357.

LESSON 68

THE DESTRUCTION OF JERUSALEM

Read

SHH, 358-365; HBiii, 291-302.

Note carefully the following facts:

1. That notwithstanding Jeremiah's steady opposition King Zedekiah was finally forced into rebellion. 2. That with all the resources of Nebuchadrezzar Jerusalem withstood the siege for a year and a half. 3. That during the siege there was a noteworthy illustration of the irreligiousness of the leading men of Jerusalem. 4. That Jeremiah's steadfastness came near costing him his life at their hands. 5. That after the second capture of Jerusalem Nebuchadrezzar felt justified in taking the severest measures. 6. That his policy involved the dismantling and destruction of the walls of Jerusalem rather than the deportation of vast numbers.

Questions to be answered:

1. What were the influences that overcame Jeremiah's counsels?
2. How did the temporary withdrawal of the Chaldeans bring out in bold relief the worthlessness of the Hebrew nobles?
3. What happened to Jeremiah when he denounced their perfidy?
4. How did he show his confident belief that Judah still had a future?
5. What great step forward in religion did his certainty regarding the destruction of Jerusalem make him take?
6. What measures did the victorious Chaldeans put into practice?

Optional Reading References:

See SHH, Appendix 2, page 347, sections 360-365.

LESSON 69

SEVENTH CENTURY PROPHECY

Read

SHH, 366-369.

Note carefully the following facts:

1. The continual struggle from the time of Josiah's accession between the congenital heathenism of Judah and prophetic idealism. 2. How Jeremiah gradually discovered that the Deuteronomic method of producing righteousness was inferior to the religious education of the individual. 3. To him, therefore, Jerusalem and Judah no longer seemed essential to Jehovah's purpose. 4. That Zephaniah, Nahum, Habakkuk and Jeremiah form a second group of prophetic thinkers who carried further toward completion the splendid work of the prophets of the eighth century. 5. That this was a very fruitful century from the standpoint of literature.

Questions to be answered:

1. Mention in their order the nine prophets from Amos to Ezekiel inclusive.
2. What distinctive ideas did the prophets of the eighth century develop regarding Jehovah and his people?
3. What was the distinctive message of each one of the seventh century prophets?
4. What great advance in religious thinking did this second group of prophets bring about?
5. What were the literary achievements of this century?

Optional Reading References:

See SHH, Appendix 2, page 347, sections 367-369.

LESSON 70

A REVIEW OF ISRAEL'S AND JUDAH'S CAREERS

Read

SHH, 370.

Note carefully the following facts:

1. That Lessons 43 to 69 cover the Books of Kings, Chronicles, Deuteronomy and nine prophetical books. 2. That the Books of Chronicles afford many details supplemental to those found in the Books of Kings, especially ecclesiastical details. 3. That these three and a half centuries witnessed a half dozen revolutionary changes in the social and religious condition of the people. 4. That the great prophets interpreted these changes as a growing revelation of the character, purpose and power of Jehovah. 5. That during the period the Hebrew people changed from pettiness and provincialism into a cultured, broad-minded people.

Question to be answered:

1. What answers should be given to the questions in section 370?

LESSON 71

THE NEW AGE THAT BEGAN WITH THE EXILE

Read

SHH, 371-374; HBiv, 38-40.

Note carefully the following facts:

1. That the exilic period covered a little less than two centuries. 2. That during this period the Hebrews, cut off from political responsibilities, devoted their energies and genius to commerce, literature, and religion. 3. That from this time on they were distinctively known as "the Jews" and their country as Judea. 4. That the most important biblical sources are found in the Books of Ezra, Nehemiah, Lamentations and in a group of the prophetical writings.

Questions to be answered:

1. What great changes did the Exile produce in the Hebrew people?
2. What was the probable reason for the change in the name by which they were generally known?
3. What important changes in their method of reckoning time dated from the seventh century?
4. What two biblical books are the principal historical sources concerning this period?
5. What non-biblical material is of great importance?

Optional Reading References:

See SHH, Appendix 2, page 347, sections 372-374.

LESSON 72

THE SCATTERED PEOPLE

Read

SHH, 375-381; HBiv, 7-12; HBiii, 303-307.

Note carefully the following facts:

1. That the first effect of the Exile upon the Jews was to benumb and dishearten them. 2. That the first result of the disastrous war was the distribution of many Jews among three countries. 3. That the great body of the Jewish peasantry remained in their own land with a governor of their own race. 4. That the responsibility for the disasters that came upon this group of the Jews was their own.

Questions to be answered:

1. How did Nebuchadrezzar show his friendly spirit to the Jews left in Palestine through his appointment of their governor?
2. Why was the murder of Gedaliah so deplorable?
3. Why did Jeremiah advise the excited people against fleeing to Egypt?
4. What was his last message concerning Jehovah's attitude toward them on account of their unfaithfulness?
5. What was the most impressive characteristic of Jeremiah's long service as a prophet?
6. What was his greatest contribution to religious thinking?

Optional Reading References:

See SHH, Appendix 2, page 347, sections 375-381.

LESSON 73

THEIR POINT OF VIEW

Read

SHH, 382,383; HBiv, 1-7.

Note carefully the following facts:

1. That Ezekiel in chapters 25 to 32 expressed the feeling of the Jews regarding surrounding nations. 2. The interesting figures of speech by which each country is characterized. 3. The strong confidence in Jehovah's ultimate action on behalf of his own people. 4. The elaborate poetic structure of the Lamentations. 5. Their vivid descriptions of the misery of the dispossessed people.

Questions to be answered:

1. Which is the most effective of the prophetic figures used by Ezekiel in chapters 25 to 32?
2. What great underlying conviction justified the prophet in these keen expressions of judgment?

3. What peculiar literary form did the author of the Lamentations employ?
4. Consider the bearing of this fact upon Jeremiah's authorship of these poems.
5. What do they state regarding the condition of the Jews immediately after the Exile?

Optional Reading References:

See SHH, Appendix 2, page 348, sections 382,383.

LESSON 74

EZEKIEL'S CONSTRUCTIVE LEADERSHIP

Read

SHH, 384-388; HBiv, 12-23.

Note carefully the following facts:

1. That notwithstanding the advantages of their new environment the Jews in Babylonia were greatly depressed. 2. That Ezekiel's messages were the chief means of restoring them to hopefulness. 3. That Ezekiel was the one who thought out the future in terms of a new emphasis on formal religion. 4. His purpose was to compel the whole people to be holy and worshipful.

Questions to be answered:

1. How did Ezekiel's vision of the dry bones (chapter 37) epitomize the condition of the people and his helpful messages to them?
2. What did the Exile come to mean to them socially?
3. What did Ezekiel seek to make it mean to them religiously?
4. By what striking figure did he set forth his scheme for Israel's future?
5. What fundamental results did he seek to accomplish through this scheme?

Optional Reading References:

See SHH, Appendix 2, page 348, sections 386-388.

LESSON 75

THE CHALDEAN RULE

Read

SHH, 389-395; HBiii, 265-267; HBiv, 23-33.

Note carefully the following facts:

1. The internal direction of Nebuchadrezzar's ambitions. 2. The rapid passing of the empire after his death. 3. The remarkable rise of Cyrus into prominence and power. 4. The splendid influence of

the Babylonian environment upon the literary and legal activity of the Jews.

Questions to be answered:

1. In what three ways was Nebuchadrezzar a notable sovereign?
2. What was the real reason for the rapid decadence of the Chaldean empire?
3. Into what three political divisions had western Asia separated when Cyrus began his conquering career?
4. What varied influences caused the exilic leaders to become men of literature?
5. What great school of writers developed and what important historical books did they contribute to the Bible?
6. What legal code, in addition to that of Ezekiel, may fairly be attributed to that period?

Optional Reading References:

See SHH, Appendix 2, page 348, sections 389-395.

LESSON 76

THE COMING DELIVERANCE

Read

SHH, 396-400; HBiv, 60-64.

Note carefully the following facts:

1. The various prophetic anticipations of the fall of Babylon. 2. The difficulty of being certain whether Isaiah 40-48 was written before or after Babylon's fall. 3. How an adequate conception of Jehovah underlies the promises of Israel's redemption. 4. The same conception enables the prophet to ridicule the habits of Babylonia. 5. The deliverance is not merely a rescuing of the people but their introduction to an infinitely greater task.

Questions to be answered:

1. How were the Jews justified in their joy over the approaching downfall of Babylon?
2. Into what three sections does Isaiah 40-60 divide?
3. What supreme conception concerning Jehovah is expressed in Isaiah 40 to 48?
4. What new responsibility did it declare Jehovah would place upon his people?
5. What great objective did it ascribe to Jehovah?

Optional Reading References:

See SHH, Appendix 2, page 348, sections 398-400.

LESSON 77

ISRAEL'S HIGH DESTINY

Read

SHH, 401-403; HBiv, 95-104.

Note carefully the following facts:

1. That these chapters 49 to 55 formulate the crowning conception of Old Testament religious thinking. 2. That this conception is set forth in four special passages culminating with Isaiah 53. 3. That it interprets Israel's destiny in terms which only the life of Jesus could make clear. 4. That all of the promises of Israel's future glory are conditioned upon the complete repentance and entire loyalty of the people. 5. That nothing in Old Testament literature surpasses Isaiah 40 to 55 in range, truthfulness, and power.

Questions to be answered:

1. What is the dominant idea set forth in Isaiah 49 to 55?
2. Why is it greater than any idea which the prophets of the eighth century developed?
3. What details do the "servant passages" put into his complete picture?
4. How do these chapters describe Israel's future?
5. What nine great ideas describe the philosophy of Israel's history?

Optional Reading References:

See SHH, Appendix 2, page 348, sections 401-403.

LESSON 78

THE RETURN TO JUDEA

Read

SHH, 404-408; HBiv, 26, 30-34.

Note carefully the following facts:

1. That the 2000 years of Semitic dominance ended with the downfall of the Chaldean empire. 2. The wonderful capacity of Cyrus for world-rulership. 3. That Cyrus' policy regarding conquered peoples enabled the Jews to return to their own country. 4. That only a small percentage of the Jews availed themselves of this opportunity. 5. That the newly returned exiles prepared the way for the resumption of regular forms of worship.

Questions to be answered:

1. What circumstances co-operated to make easy the conquest of Babylon by Cyrus?
2. What made Cyrus so successful as a ruler?

3. How did the Jews regard him?
4. Why did so few of the Jews take advantage of his permission to return to Judea?
5. What was their first task on reaching Judea?

Optional Reading References:

See SHH, Appendix 2, page 348, sections 405-408.

LESSON 79

HAGGAI'S STIRRING APPEAL

Read

SHH, 409-413; HBiv, 35-37, 41-42.

Note carefully the following facts:

1. That Cyrus was within a decade succeeded by Cambyses, who was his direct opposite as a ruler. 2. That Darius was not the lineal successor of Cambyses. 3. That the accession of Darius was the signal for disturbances which made his domination over the whole empire uncertain. 4. That the prophet Haggai took this opportune time to stir up the little Jewish community to rebuild the temple. 5. The patriotic hopes which Haggai expressed regarding their future.

Questions to be answered:

1. What made Cambyses such a failure as a ruler?
2. What was the underlying secret of the success of Darius?
3. Within how many months were Haggai's messages delivered?
4. What reasons did he give for building the temple?
5. How did he seek to arouse their enthusiasm for their task?

Optional Reading References:

See SHH, Appendix 2, page 348, sections 411-413.

LESSON 80

THE PROPHET ZECHARIAH

Read

SHH, 414,415; HBiv, 43-52.

Note carefully the following facts:

1. That the first eight chapters of the Book of Zechariah relate to the period of the building of the temple. 2. The remarkable series of visions through which the prophet expressed his thought. 3. Their singular effectiveness in presenting moral and religious ideas. 4. The representative character of chapter 8. 5. That Zechariah's ideas and methods were complemental to those of Haggai.

Questions to be answered:

1. How many chapters of the Book of Zechariah relate to the building of the second temple?
2. Through what eight visions did he encourage the people in their task?
3. What moral conditions did the prophet emphasize for the future Judea?
4. In what fine way did he answer the question of the deputation regarding the observance of the regular fasts?
5. In what definite ways did he describe the happy future of his people?

Optional Reading References:

See SHH, Appendix 2, page 349, sections 414, 415.

LESSON 81

THE COMPLETION OF THE SECOND TEMPLE

Read

SHH, 416-422; HBiv, 42,43, 51,52.

Note carefully the following facts:

1. The incidental but accurate light thrown on the character of Darius by this narrative. 2. The differences between the new temple and the old. 3. The enormous value of the completed temple to the Jews as a people. 4. The curious disappearance of Zerubbabel from history and its effect upon prophecy. 5. That the Exile brought about a number of marked changes in the religious life of the people.

Questions to be answered:

1. From the standpoint of the Jewish people which was the greater ruler, Cyrus or Darius?
2. Notwithstanding all that the second temple lacked, what gave it a great advantage in the eyes of the people over Solomon's temple?
3. What was its positive value to the scattered Jewish race?
4. Why was the disappearance of Zerubbabel no real religious calamity to the Jews?
5. What six changes in religious thought and worship were noticeable among the Jewish people after the building of the second temple?

Optional Reading References:

See SHH, Appendix 2, page 349, sections 417-422.

LESSON 82

TWO GENERATIONS WITHOUT BIBLICAL RECORD

Read

SHH, 423-428; HBiv, 60, 70.

Note carefully the following facts:

1. That these years were for some reason years of probable disappointment and disillusion on the part of the Jewish community. 2. That the Persian empire passed the zenith of its power during this time. 3. That the Greek peoples began to be aggressive and ambitious for Asiatic conquest. 4. That toward the close of this period the Edomites, the hereditary enemies of the Jews, were expelled from Petra and driven northward. 5. That the prophecy of Obadiah, as well as of Malachi, seems to refer to and rejoice over this humiliation.

Questions to be answered:

1. What reasons can be given for the silence of the biblical historians with reference to these years?
2. What kept the Persian empire dominant in Asia for a century notwithstanding its weaknesses and failures?
3. By what stages did the Greeks develop an ambition to become a world power?
4. What reasons does the Book of Obadiah suggest for the hatred that the Jew felt for an Edomite?
5. On what outcome of the struggle between the two nations did a religiously minded Jew confidently count?

Optional Reading References:

See SHH, Appendix 2, page 349, sections 423-428.

LESSON 83

THE REFORMER WHO WROTE THE BOOK OF MALACHI

Read

SHH, 429,430; HBiv, 64-72, 117-119, 123.

Note carefully the following facts:

1. That the problems discussed in Isaiah 34, 35, 56 to 66 (see section 399 SHH) are similar to those which the author of the Book of Malachi confronted. 2. They are all community problems involving growth in character. 3. That the Book of Malachi employs a formal method new to prophecy. 4. The name Malachi may be impersonal, meaning "My Messenger." 5. That the Book of Malachi includes the curious

combination of a stirring ethical message and a display of bitter apocalyptic temper.

Questions to be answered:

1. How can the apocalyptic message of destruction in Isaiah 34 be reconciled with the contrasting message of chapter 35?
2. What is the finest passage among the character studies of Isaiah 56-66?
3. What was Malachi's great criticism of the community of his day?
4. What solution did he offer for its betterment?
5. What was his picture of the future which they should anticipate?

Optional Reading References:

See SHH, Appendix 2, page 349, sections 429, 430.

LESSON 84

EZRA THE SCRIBE

Read

SHH, 431-434; HBiv, 130-133.

Note carefully the following facts:

1. That the material relating to Ezra comes from the pen of the Chronicler two centuries later than Ezra's day. 2. Some authorities regard Ezra as a mere personification of the movement toward Judaism under scribal leadership. 3. The question whether Ezra preceded or followed Nehemiah is in any case an open one. 4. That the notable fact of the period is the transfer from Babylonia to Judea of that passionate zeal for the law which established Judaism at Jerusalem.

Questions to be answered:

1. Of what group of Israel's teachers was Ezra a leader?
2. What great motive inspired him and his followers to make the pilgrimage to Judea?
3. According to the biblical record what reform did he quickly attempt?
4. If Ezra really attempted to build the walls of Jerusalem why should his enterprise have been frustrated?
5. What impression do these narratives give of the personal characteristics of Ezra?

Optional Reading References:

See SHH, Appendix 2, page 349, sections 432-434.

LESSON 85

NEHEMIAH THE GOVERNOR

Read

SHH, 435-441; HBiv, 104-126.

Note carefully the following facts:

1. The unusual first-hand value of most of the records regarding Nehemiah. 2. The remarkable fullness and clearness of the portrait they present. 3. The importance of the enterprise which enlisted his services. 4. The thoroughgoing way in which he reorganized the community at Jerusalem.

Questions to be answered:

1. How much of influence and dignity was involved in the position which Nehemiah held at the Persian Court?
2. What combination of motives caused him to listen to the plea of his countrymen?
3. What far-reaching plans for the Jewish community in Palestine did he gradually execute?
4. What light does the narrative throw upon his qualities for leadership?
5. What series of schemes did three enemies plan for his downfall and how did he meet them?
6. What gave Nehemiah his tremendous hold upon the people?

Optional Reading References:

See SHH, Appendix 2, page 349, sections 436-441.

LESSON 86

THE ADOPTION OF THE NEW LAW

Read

SHH, 442-446; HBiv, 126-131.

Note carefully the following facts:

1. That the establishment of the new law is ascribed to Ezra and Nehemiah jointly. 2. That the leadership in its adoption by the people was taken by Ezra. 3. That the covenant into which the people entered was put into writing. 4. The Book of Ruth is considered by many to have been a protest against the exclusive spirit of the day. 5. The new law created a closely unified people entirely separated from the rest of the world. 6. Its complete transformation of the Jews into a rabbinically ruled people was the work of centuries.

Questions to be answered:

1. What significant place does Ezra take in regard to the public adoption of the law?

2. What results followed from his public interpretation of the meaning of the new law?
3. What four principal obligations did the people assume?
4. Why did the masterly protest of the Book of Ruth fail to prevent the law against the marriage of a Jew with an alien?
5. What was the most significant result of the entire series of reforms under Ezra and Nehemiah?

Optional Reading References:

See SHH, Appendix 2, pages 349, 350, sections 443-446.

LESSON 87

THE ESTABLISHMENT OF JUDAISM

Read

SHH, 447-452; HBiv, 132-134.

Note carefully the following facts:

1. That one great result of the hundred and fifty years following the Exile was the gradual elaboration of a comprehensive code of law by those whose motives and methods were distinctively priestly. 2. This code was truly Mosaic in the sense that it grew out of the original principles laid down by Moses and embodied all subsequent attempts at defining the religious duties of the people. 3. That parallel with this law code was prepared a third great history of Israel, emphasizing mainly its institutional development, which is commonly known as P. 4. The combination of the prophetic histories with these priestly works, carried through by an unknown person, accounts for the remarkable variety, breadth, and power of the Hexateuch of today. 5. That with all the defects of Judaism, as viewed from the standpoint of today, it seems to have been the form of organized life which best enabled the Jewish people to stand the trials of the next four centuries.

Questions to be answered:

1. By what means did the scribal editors of the priest's code aim to compel the people to be righteous and holy?
2. What great contributions did the priestly historian make to the complete survey of Israel's history?
3. How many centuries did it take to complete the Hexateuch?
4. What represents the prophetic and the priestly elements in religious development today?
5. What was the effect of Judaism on the individual?
6. How much of the Old Testament was available in substantially its present form about 400 B.C.?

Optional Reading References:

See SHH, Appendix 2, page 350, sections 447-451.

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LESSON 88

ISRAEL AFTER THE EXILE

Read

SHH, 453.

Note carefully the following facts:

1. That the previous seventeen lessons cover the historical data furnished by the Books of Ezra, Nehemiah, Lamentations, and five prophetical books, beside portions of Jeremiah and Ezekiel. 2. That it was the greatest creative period in the history of Israel. 3. That the Exile instead of being a disaster was Israel's great opportunity. 4. That the high-water mark of religious development was reached during this age. 5. That religion became the supreme interest of the people.

Questions to be answered:

1. What answers should be given to the questions in sections 453 SHH (page 262)?
2. As a character study, with what other personalities in Hebrew history can Nehemiah be justly compared?
3. How extensive was the dispersion of the Jewish race by 400 B.C.?
4. Which was more important in the execution of Jehovah's purpose, the Israel in Judea or the Israel abroad?

LESSON 89

A GENERAL SURVEY FROM 1000 B.C. TO 400 B.C.

Read

SHH, 454.

Note:

1. The fifty questions given in this section have been so formulated that none of them can be answered by direct reference to a particular paragraph, in order to promote a thorough survey of Hebrew and Jewish history from 1000 B.C. to 400 B.C. Time should be taken to consider each question thoughtfully. Any one who is able to answer these questions satisfactorily has a reasonable mastery of the history, literature, and life of the Hebrews and the Jews to 400 B.C.

LESSON 90

THE LAST FIVE HUNDRED YEARS

Read

SHH, 455, 456.

Note carefully the following facts:

1. That while this period is often termed "the period of silence," it should be called "Judaism's renaissance." 2. That it was also

a very important period intellectually, the sages, scribes, and many uncanonical writers being active. 3. That Judea came during these centuries under the control of three successive world empires. 4. The passing of dynastic hopes caused the apocalyptic type of thinking among the Jews to overshadow all other types except during the Maccabean period. 5. The record of these centuries is important as showing how Christianity expresses the soul of Judaism. 6. That a thorough understanding of the period is essential for a comprehension of the life and thought of Jesus.

Questions to be answered:

1. What was Judaism's great task during this period?
2. Why should the apocalyptic type of thinking have been the most popular type during these centuries?
3. Why was the formalism of Judaism no bar to the development of a very real spirituality in the individual?
4. What were the distinctive interests of a religiously minded man in the days of Judaism?

Optional Reading References:

See SHH, Appendix 2, page 350, section 456.

LESSON 91

THE PROPHET JOEL AND THE CHRONICLER

Read

SHH, 457-459 and 462; HBiv, 135-145.

Note carefully the following facts:

1. Although the Book of Joel has been regarded by many scholars in the past as possibly the very earliest prophecy, it is generally agreed today that it voices the religious thought of the last century of Persian rule. 2. It contains some remarkably beautiful and graphic passages. 3. That not later than this period the Samaritans, through the establishment of a rival temple which duplicated the traditions of that at Jerusalem, aroused a lasting and bitter enmity between the two communities. 4. This fourth century B.C. witnessed the writing of a new history of the two kingdoms which interpreted that history from an ecclesiastical point of view. 5. As historical sources the Books of Chronicles are inferior to the Books of Kings but they add many valuable and unique details to a complete survey of the history.

Questions to be answered:

1. What recurring disaster gave the prophet Joel a basis for his stirring appeal for repentance?
2. What extraordinary series of inspiring promises did Jehovah make the repentant people?

3. How does the third chapter of Joel harmonize with the great missionary aspirations of some of his prophetic predecessors?
4. What started the long-continued feud between Samaritans and Jews?
5. What is found in Chronicles that is not found in Kings?
6. What biblical books or sections furnish illustrations of the three types of historical composition?

Optional Reading References:

See SHH, Appendix 2, page 350, sections 457-459 and 462.

LESSON 92

THE BOOK OF JOB

Read

SHH, 460, 461; HBiv, 73-95.

Note carefully the following facts:

1. That the Book of Job is the study in dramatic form of a problem which is vital to the experience of every human being. 2. That while probably the principal character was an historical personage, the question of his historicity is not at all vital to the religious value of the book. 3. That the three friends who discuss the question of responsibility for sin with Job represent three distinct types of religious thinking. 4. One interesting inference from the book is that such a problem cannot be solved by argument alone. 5. Its great value lies in its revelation of Job's own spiritual growth.

Questions to be answered:

1. Name the eight characters in the drama of Job.
2. What conditions in Judea made this study of the significance of suffering so opportune?
3. What were the themes of the three rounds of debate between Job and his friends?
4. What solutions of the problem are suggested in the discussion?
5. Through what impressive religious suggestion on the part of Jehovah was the solution of the problem reached?

Optional Reading References:

See SHH, Appendix 2, page 350, section 461.

LESSON 93

THE HELLENIZATION OF ASIA

Read

SHH, 463-467; HBiv, 146-155, 190,191.

Note carefully the following facts:

1. The astonishing swiftness with which Alexander the Great conquered the Asiatic world. 2. Our adequate information concerning the Greek domination of Asia from both Jewish and Greek sources. 3. That Alexander's plan was to stamp upon the world a cosmopolitan civilization dominated by Greek influence. 4. That this aggressiveness had the effect of consolidating and intensifying Jewish loyalty to their own ideas and institutions. 5. That for a century Hellenic culture had a commanding opportunity to influence Judaism.

Questions to be answered:

1. What was Alexander the Great's place in history as compared with that of Tiglath-pileser IV (see SHH, section 278), Nebuchadrezzar or Cyrus?
2. What was the first effect of Alexander's conquest upon Judaism?
3. Why were Hellenism and Judaism bound to clash eventually?
4. By what two groups of the successors of Alexander was Palestine strongly coveted and why?
5. What were the general results of the dominance of the Ptolemies during the century following Alexander's death?

Optional Reading References:

See SHH, Appendix 2, page 350, sections 463-467.

LESSON 94

THE VARIED LITERARY ACHIEVEMENTS OF THE THIRD CENTURY B.C.

Read

SHH, 468-475; HBiv, 140, 141, 159-167, 172-177.

Note carefully the following facts:

1. That the first effect of Greek influence was to stimulate reflective composition among the Jews. 2. That this literature reveals both the practical religious wisdom of the age and its serious limitations. 3. The growing bitterness and extravagance of apocalyptical thought as expressed in Isaiah 24 and Zechariah 14. 4. The wonderful contrast presented by the suggestive story of Jonah. 5. The impression

through all this variety of literary production of the vigor and catholicity of Jewish thinking during this age.

Questions to be answered:

1. What is the greatest value to the religious thinker of today of the collection of varied wisdom material in the Book of Proverbs?
2. Notwithstanding the pessimistic outlook of Koheleth, what real values did he find in life?
3. What wonderful outburst of sacred lyrics must be attributed to this age?
4. What real religious value is in the Song of Songs?
5. What is the great teaching of the Book of Jonah which gives it enduring value?

Optional Reading References:

See SHH, Appendix 2, pages 350,351, sections 468-475.

LESSON 95

THE RELENTLESS POLICY OF ANTIOCHUS

Read

SHH, 476-479; HBiv, 186-201.

Note carefully the following facts:

1. The ambitious plan of Antiochus to create a pan-Hellenic confederacy. 2. That the Jews were the one great obstacle in his way because of their devotion to Judaism. 3. The combination of circumstances which caused him to vow to extirpate Judaism. 4. The frightful and paralyzing consequences of his policy in Judea. 5. The sudden uprising among the Jews in defense of their religious institutions.

Questions to be answered:

1. What various purposes entered into the ambitious policy of Antiochus?
2. What goaded him into such intense fury against his Jewish subjects?
3. To what extent did he carry their humiliation?
4. In what uncanonical books is the thrilling story of the revolt against Antiochus described?
5. What made the outbreak so important to the Jews and so dangerous to the Syrians?

Optional Reading References:

See SHH, Appendix 2, page 351, sections 476-479.

LESSON 96

THE APOCALYPTICAL WRITINGS OF DANIEL AND ENOCH

Read

SHH, 481, 482; HBiv, 201-203.

Note carefully the following facts:

1. The astonishing appropriateness of the Book of Daniel in this crisis of Jewish history. 2. The inspiring character of the five narratives of the book for those who were struggling to be faithful to Jehovah. 3. That the four visions of the book conclude with Persian ascendency and with the days of Antiochus. 4. The author of the book seems to have belonged to the period of greatest disaster just before the overthrow of the plans of Antiochus and his death. 5. That both Daniel and the apocryphal Book of Enoch abound in assertions of the assurances of religion.

Questions to be answered:

1. What are the religious values of the five splendid narratives in Daniel 1 and 3 to 6?
2. What four kingdoms were represented by the great image and by the four great beasts?
3. What makes it clear that the "little horn" represented Antiochus Epiphanes?
4. What confident predictions regarding his end were made?
5. What gave the writer this glorious confidence in the face of the awful situation?

Optional Reading References:

See SHH, Appendix 2, page 351, sections 481, 482.

LESSON 97

THE LEADERSHIP OF JUDAS AND JONATHAN

Read

SHH, 480, 483-487; HBiv, 203-231.

Note carefully the following facts:

1. The remarkable capacity of Judas for military leadership. 2. That within two years he re-entered Jerusalem and re-established regular worship. 3. That his downfall was largely due to the treachery of the high priest and the curious shortsightedness of many of his people. 4. That Jonathan by his shrewd diplomacy took advantage of the weaknesses of Syria. 5. That the struggles of rival candidates for the throne of Syria really gave Judea her independence.

Questions to be answered:

1. When Antiochus V granted full religious liberty to the Jews why was it not satisfactory to such leaders as Judas and Jonathan?
2. In his six years of activity what did Judas accomplish for his people?
3. By what stages did Jonathan secure a practical control of Palestine?
4. Why may the Books of Esther and Judith be appropriately assigned to this age?
5. In what Jewish group could the Book of Tobit have originated?

Optional Reading References:

See SHH, Appendix 2, page 351, sections 480 and 483-487.

LESSON 98

THE PROSPEROUS REIGNS OF SIMON AND JOHN HYRCANUS

Read

SHH, 488-491; HBiv, 231-246.

Note carefully the following facts:

1. That Simon entered into full possession of independent sovereignty. 2. In his day the great religious hymnal of Judaism, the Psalter, was brought to completion. 3. John Hyrcanus made a thorough conquest of the Samaritans and the Edomites and greatly enlarged his dominions. 4. The great weakness of the Hasmonean dynasty was its combination of royalty with the high priesthood. 5. During John's reign Jerusalem became a much more beautiful and well-defended city.

Questions to be answered:

1. By what means did these sovereigns attempt to give their kingdom permanence?
2. What two peoples did they compel by force to become their subjects, and with what results?
3. How did they use the treasures which they secured in warfare?
4. How did their military success contribute to the downfall of their kingdom?
5. What are the great themes of the Psalter?
6. What gives it its abiding hold upon mankind?

Optional Reading References:

See SHH, Appendix 2, pages 351, 352, sections 489-491.

LESSON 99

THE GREAT JEWISH PARTIES

Read

SHH, 492-495; HBiv, 247-254, 260-262.

Note carefully the following facts:

1. That these parties grew naturally out of the conditions of the age. 2. That the cessation of the struggle for independence led to an ever-increasing emphasis on differing points of view. 3. That the virtual completion of the Old Testament canon was followed by a tremendous growth in the authority and the influence of the Scriptures. 4. At the same time the synagogue and the scribe became increasingly important factors in Jewish community life. 5. The completion of the Septuagint (or Greek version) made the Old Testament universally available.

Questions to be answered:

1. What were the essential differences between the two great parties in Judaism?
2. Why were the Pharisees always far more numerous than the Sadducees or the Essenes?
3. In what respect did the editors of the Greek Old Testament improve it? (See also sections 11 and 14 SHH.)
4. What books of the Old Testament were probably added to it in the second century B.C.?
5. What was the significance of the universal prevalence of the synagogue in Jewish community life?

Optional Reading References:

See SHH, Appendix 2, page 352, sections 492-495.

LESSON 100

THE GOLDEN AGE OF ALEXANDRA

Read

SHH, 496-502; HBiv, 246-247, 262-274.

Note carefully the following facts:

1. That while Alexander Jannæus nominally controlled a great kingdom he really ensured its certain downfall. 2. That Alexandra's reign was remarkable for sound constructive measures under Pharisaic leadership. 3. Nevertheless the Pharisees intensified the feud with the Sadducees, their great rivals, and thus brought about the civil strife which wrecked the kingdom. 4. During this age the author of the Book of Wisdom made a notable advance beyond Koheleth. 5. The apocalyptic writings of the age form a significant introduction to the New Testament writings.

Questions to be answered:

1. Why did the great prosperity of Alexandra's age fail to make up for the mistakes of that of Jannæus?
2. What permanent contributions to the life of Judaism were made in her day?
3. What important religious belief is recorded for the first time in Jewish literature in the Book of Wisdom?
4. How did the Roman general Pompey secure the opportunity to become the master of Palestine?
5. What were the permanent results of the century of Maccabean rule?

Optional Reading References:

See SHH, Appendix 2, page 352, sections 496-502.

LESSON 101

THE BEGINNINGS OF ROMAN OVERLORDSHIP

Read

SHH, 503-507; HBiv, 275-285.

Note carefully the following facts:

1. The great unwillingness of the Jews to accept the Roman yoke. 2. The sinister influence of Antipater the Idumean, the prime minister of Hyrcanus II. 3. The remarkable skill of Antipater in keeping on good terms with his successive Roman masters and in promoting the influence of his family. 4. The unquestioned fact that Herod won his kingdom as a result of his brilliant services as governor.

Questions to be answered:

1. What sweeping changes did Pompey make in the territory of the former Hasmonean kingdom?
2. Under whose leadership did the Jews of Palestine revolt four times within the first twelve years of Roman domination?
3. By what stages did the family of Antipater become, in the eyes of the Romans, the natural rulers of Palestine?
4. What nobler side of Pharisaism do the Psalms of Solomon illustrate?
5. What incident in Herod's early career vividly illustrated the lack of common sense of the Pharisees?

Optional Reading References:

See SHH, Appendix 2, page 352, sections 504-507.

LESSON 102

HEROD THE GREAT

Read

SHH, 508-514; HBiv, 285-310.

Note carefully the following facts:

1. That the dominance of Rome in western Asia brought about results as profoundly significant and far reaching as Alexander's conquest 300 years before. 2. Herod's remarkable genius as a ruler. 3. That in proportion to his resources no ruler who came in contact with the Jews surpassed him in the variety and importance of his achievements. 4. That his rebuilding of the temple was more significant than even he could have realized. 5. That without in any way intending to do so Herod by his policy brought the messianic expectations of the Jews to fever heat.

Questions to be answered:

1. What were the outstanding characteristics of Herod?
2. Notwithstanding his unusual abilities and services why was he hated by the Jews?
3. What contribution did Rome make to Asiatic civilization?
4. In what varied ways did Herod try to benefit his people?
5. Which of the three types of the messianic hope found greatest favor with the Jews during Herod's reign?

Optional Reading References:

See SHH, Appendix 2, pages 352, 353, sections 508-514.

LESSON 103

THE TRAGIC CLOSE OF JEWISH HISTORY

Read

SHH, 515-533.

Note carefully the following facts:

1. The moral responsibility of the Herodian family for its own downfall. 2. The astonishing shortsightedness and bigotry of the Pharisaic leaders of the Jewish people. 3. The unscrupulousness and brutality of the Roman procurators. 4. The permanence of Jewish unity even after the downfall of Jerusalem. 5. The persistence of Jewish hopefulness until the absolute destruction of the Jewish nation under Hadrian. 6. The gradual establishment of Christianity as the real expression of Jehovah's purpose for the world.

Questions to be answered:

1. What were the varied reasons for the revolt of the Jewish people which in turn led the Romans to lay Jerusalem in ruins?

2. What interesting apocalyptic books assisted in maintaining the finer life of the people in these days of distress?
3. What marked changes in Jewish life were brought about by the destruction of the city and temple by the Romans?
4. On what hopes did the Rabbinical leaders of later Judaism base their repeated and useless rebellions?
5. What five permanent contributions to the world's religious heritage did Jewish nationalism make?

Optional Reading References:

See SHH, Appendix 2, page 353, sections 515-532.

LESSON 104

A SURVEY OF JEWISH HISTORY FROM 400 B.C. TO 135 A.D.

Read

SHH, 534.

Note:

1. That these thirty questions have been so formulated that none of them can be answered by direct reference to a particular paragraph, in order to promote a thorough survey of this portion of Jewish history. No question is asked which should not be answered satisfactorily by any one who has thoroughly studied the preceding fourteen lessons. It is recommended that time be taken to consider each question thoughtfully. 2. That Appendix 1 of Sanders' "History of the Hebrews" provides a well-balanced survey of the whole range of Hebrew and Jewish history in a form which promotes either memorization or review.

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